A

SERMON

Preach'd in the Parish-Church of

Christ-Church, LONDON;

On *Thursday* MAY the 4th, 1738.

BEING THE

Time of the YEARLY MEETING of the CHILDREN Educated in the CHARITY-SCHOOLS, in and about the Cities of *London* and *Westminster*.

BY *JOHN CONYBEARE*, D. D.
Dean of *Christ-Church* in *Oxford*.

Publish'd at the Request of the Gentlemen concerned in the said CHARITY.

To which is annexed,

An ACCOUNT of the Origin and Designs of the *Society for Promoting Christian Knowledge*.

LONDON:
Printed by M. DOWNING, in *Bartholomew-Close*, near *West-Smithfield*, 1738.

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GALATIANS VI. 9.

And let us not be weary in well-doing: for in due Season we ſhall reap, if we faint not.

THO' the Expreſſion [*Well-doing*] in the Text be ſuppos'd, as to its general Senſe, to include under it every Inſtance of right moral Conduct, yet our Apoſtle plainly uſes it with Reſtriction, and deſigns, in this Place, to inculcate on his *Galatians* a generous Charity and Beneficence.

IF we look back to the 6th verſe of this Chapter, we may read, *Let him that is taught in the Word, communicate to him that teacheth in all good Things*: And if we look forward to the Words immediately following, we ſhall find the ſame Subject purſu'd; *As we have therefore Opportunity let us do Good unto all Men, eſpecially unto them who are of the Houſ-*

hold of Faith. The Words of my Text therefore being intermediate, and connecting these two Passages together, it is evident, that the Expression [*Well-doing*] here us'd, must signify the same as [*to communicate in good Things*, or *to do Good.*]

AND great Reason was there *why* our Apostle should recommend, with a particular Force, this Duty, if we consider the Circumstances of the Times he wrote in. The Christian Church was then in its Infant State, and call'd for every Support that could possibly be given. It could gain upon the World but by Degrees, had Men in those Times been less prejudic'd than we find they were; during which Season, and 'til the Faith should meet with publick Approbation, the Professors of it must expect to meet with no small share of Difficulties.

BUT these were wonderfully heighthen'd by the Sharpness every where express'd against them; — by the Malice of private Persons, and the Indignation of the then Government. The first Christians were in a State of Persecution, — forc'd to flee from one Place to another, and unable to subsist, (many of them, I mean,) but by the good Offices of others: In which Circumstances, as the Occasions for Charity were great, so the Concern to discharge this Duty must be proportionable.

STIL greater Reason had our Apostle to exhort his Disciples to be charitable, if we consider that the Circumstances of the Contributor were almost as unfavourable, as the Con-

dition of those to whom he was expected to contribute. If *some* actually labour'd under Persecution, *others* knew not how soon this might prove their own Case. What therefore Men are sometimes pleas'd to call *common Prudence*, might be thought to teach them to take care of themselves in the first Place; — to lay in some tolerable Provision against an evil Day just coming, — and not to reduce themselves to a Condition of needing That Charity from others, which was now expected from themselves.

BUT, our Blessed Lord hath taught us *to take no Thought for the Morrow*; — to trust Matt. vi. 34. that Providence, which ever superintends our Affairs, — and not to desert our present Duty, by putting needless Cases of our own future Wants; which, whenever they happen, (if they shall happen at all,) may be provided for in Ways we cannot think of.

HOWEVER, it must be confess'd that the Consideration last mention'd, with some others which I have not time to enlarge on here, do really throw such Difficulties in the Way, as make an Exhortation to Perseverance in this Duty necessary. Our Apostle was sensible of This; and therefore hath in the Text suggested a Motive more than sufficient to ballance all these Difficulties. *In due Season*, says he, *we shall reap, if we faint not*: — reap, not only present Comfort and Satisfaction, (for that necessarily arises from the Discharge of this Duty,) but likewise a Return of the like good

FIRST then, I am to represent in general the Obligations we are under to do Good.

A BEATEN Subject this, and such as hath been treated to the best Advantage by Others. Arguments therefore entirely new will not be expected, where all that can be said hath been said already. Nor can I think myself wanting in my Part, if I prove so fortunate as to recollect what hath been said by Predecessors on these Occasions, and give it such a Turn, as may serve to make some Impression on my Hearers.

AND in enforcing this Duty, I am much favour'd by the Nature of the Subject itself. For whereas other Duties, of high Importance, have something in them rugged, and require Time, and much Pains to render them agreeable; Goodness hath so strong a Foundation in our Nature, that by pursuing it in Practice we are found to gratify Ourselves, in proportion as we serve Others.

EVERY Being capable of Perception, is naturally pleas'd with what is agreeable to it. This we call Good; the Enjoyment of which, when it is rightly understood and duly pursu'd, is the End which God intended for us.

GOOD enjoy'd produces Happiness, as it doth, whilst in view, Desire: And this Desire, if it respects the Good of Ourselves only, is founded in Self-Love; but, if it regards the Good of others, Benevolence. These are not in Reality inconsistent with each other. In

most

moſt Caſes they are rather coincident: And ſo every Conſideration which ſtrengthens Self-Love, will be found equally favourable to Benevolence.

BUT it hath prov'd the Misfortune, that the Intereſts of different Perſons have been thought to interfere; and the Good of One hath been eſteem'd as Evil or Hurtful to Others. Hence hath ariſen a Diſtinction between Good taken in a *relative*, and in an *abſolute* Senſe; the former having a reſpect to One, or to Some only, the latter, in a greater or leſs Degree, to All.

IT is upon account of thoſe Intereſts, which (as I ſaid before,) have been thought to interfere, that Men are ſometimes led to hate one another, and to purſue and delight in the Calamities of their Brethren. There doth not ſeem to ſubſiſt in any Man a Principle of *abſolute* Malice. No one doth Miſchief merely for the ſake of Miſchief. Whatever he chuſes, appears at leaſt to be good; — good, in ſome Senſe or other, to himſelf: For no one chuſes without a Reaſon; and that Reaſon, whatever it be, makes it appear better to chuſe the one Part, than the other.

NOW, if no Man can delight in the doing Miſchief, merely for the ſake of doing it, we may advance a Step farther, and obſerve, that every Man muſt have within him a Principle of a contrary Tendency; — a Principle, which operates indeed differently in different Perſons, but which directs him to delight rather in doing Good, than Evil. For as he himſelf is

naturally pleas'd with the Enjoyment of Good; and as every other Perſon is equally pleas'd in like Circumſtances; ſo, where he is ſuppos'd not to have made his own Intereſts interfere with other Mens, they will be always found to be in ſome Senſe the ſame; and ſo he muſt delight in the Happineſs of Others proportionably as he delights in his Own.

To ſupport theſe Reflections we may obſerve farther, that Nature hath implanted in us a Principle of Compaſſion, — a ſort of Fellow-feeling with our Brethren; which, as it brings their Calamities home, and makes them our own, ſo it inclines us to endeavour the Removal of them in the ſame manner as if they directly affected ourſelves. This Principle operates even antecedently to Reaſon, tho' every After-Reflection ſtrengthens and confirms it. Hence Joy and Pleaſure immediately ariſe upon the Performance of a good-natur'd Action. The Labour and Expence lay'd out upon it, are repaid by the grateful Recollections of our Minds; and what our Saviour teaches is juſtified by Experience, *It is more bleſſed to give, than to receive.*

Acts xx. 35.

The ſame which hath been noted as to relieving Men under Calamity, holds likewiſe as to the improving their Enjoyments. For, we have a certain Senſe of the Happineſs of others, as well as of their Sufferings. All Men, even the moſt barbarous feel it in ſome Caſes; — where the Intereſts of their Friends, their Relations, their Children are concern'd: and

would

would proportionably feel it in all others, if they had not poſſeſs'd themſelves of this monſtrous Principle, that private Good cannot be purſu'd conſiſtently with the Publick.

FROM conſidering the ſtrong Biaſs which Nature hath implanted in us towards Acts of Charity and Beneficence, and the conſequent Pleaſure and Satisfaction we receive from following this Bent, let us paſs on, and examine a little what Sentiments are apt to ariſe in our Minds from reflecting on a like Conduct in other Men.

GOODNESS exercis'd toward ourſelves we ſhall approve, no doubt; becauſe, having the moſt near Feeling of its Effects, we cannot but like and approve the Cauſe. But, Are we not proportionably pleas'd with a like Conduct even where we ourſelves have no immediate Intereſt? Are we not apt to eſteem and praiſe the Man who doth a generous Action? Do we not court an Acquaintance with him, and delight ourſelves in his Converſation?

SELF-INTEREST, it may be ſaid, will occaſion thus much; becauſe, the ſame Principle which render'd him beneficent to Others, may render him equally ſerviceable to Ourſelves. If there be any thing in this, yet ſurely it cannot be thought the Whole, when it is conſider'd, that we are equally affected with Eſteem and Reverence toward generous Perſons, from whoſe Beneficence we neither have reap'd, nor poſſibly can reap any Fruits ourſelves. Thoſe with whom we have no perſonal Intercourſe,

— to whom we are, and ever muſt be unknown, — Men of remote Nations, are honour'd and lov'd by us on account of remarkably generous Actions. We are naturally led to praiſe them; and, if their Characters are inſulted, to defend them. We delight to dwell on the pleaſing Subject, whether in our Diſcourſes, or Meditations; and cheriſh with Fondneſs the very Image, where we are incapable of making any Acquaintance with the Original.

INDEED there is ſo ſtrong a Foundation for this in our Nature, that we cannot but honour the Memory of Benefactors long ſince diſcharg'd from Life, (if thoſe may be ſaid to die, who are preſerv'd in perpetual Remembrance:) and ſo exceſſive hath been the Regard ſometimes ſhewn them, that it hath degenerated into Idolatry; and thoſe whom Men thought they could not ſufficiently praiſe, they have ador'd.

IT is ſtil more to our Purpoſe to obſerve, that if Men form to themſelves the Character of One who never really exiſted, and make *Goodneſs* the Principal Part, they can raiſe the Paſſions of Love, Eſteem, and Veneration to almoſt any Heighth, and grow enamour'd of their own Imaginations. A plain Argument this, that the Character ſtrikes them, and ſuits a certain natural Taſte they have; which, tho' it be weaker in Some than Others, is never totally extinguiſh'd in Any.

WHAT hath been hitherto advanc'd will ſerve to prove, that the Exerciſe of Beneficence is agreeable with the Will of the Supreme Being; and from hence ariſes ſtrict and proper Obligation. For, if God was the Author of our Nature, he muſt likewiſe be ſo of every natural Tendency; which being in Man ſtrong towards Benevolence, this cannot be eſteem'd a ſlight Intimation of Divine Will. Had it been deſign'd to leave Men indifferent toward Others, God would not have implanted in us a Principle, which muſt deſtroy this Indifference; — a Principle, which conſtantly ſuggeſts to us Kindneſs and Good-will, and puſhes us on to thoſe Acts of Generoſity, which are hereby made pleaſing in the Performance, and comfortable in the Reflection.

BUT, I am not now ſpeaking to Heathens, but Chriſtians. To the former no Arguments can reach, which are not drawn from human Reaſon; to the latter God hath vouchſaf'd greater Light, and ſuch as will be found, upon Trial, to ſwallow up every other Diſcovery.

IN the Scriptures then, we have the brighteſt Manifeſtations not only of God's Nature and Conduct, but of his Will; that the One may ſerve us as a Pattern to be follow'd in every Thing by us imitable, and the other as a Law to be obey'd in every Thing by us practicable.

AND is not God there deſcrib'd as [a] *Love* itſelf; — as having [b] *created* us at firſt; — as *preſerving* [c] us in Being; — as [d] ſupplying our Neceſſi-

[a] 1 Joh. iv. 8.
[b] Gen. i. 27. Acts xvii. 28.
[c] Matt. vi. 31, 32, 33.

Neceſſities, and reaching out Matter for the Gratification [e] of all our innocent Deſires? Is He not ſet forth to us as our [f] *Support* in the Enjoyment of good Fortune, and our [g] *Refuge* under the Oppreſſion of bad Fortune? Doth He not, according to the Scripture Account, pity [h] *our Infirmities*, and [i] *heal* our Sins, in a Way, which Nothing but his infinite Wiſdom could contrive or execute? And is not this fair Example, (by the Advantage of which we live, and enjoy ſome Degrees of Happineſs, and ſtil hope for greater,) ſufficient to inculcate on us a Benevolence ſuitable to the Favours we ourſelves have received?

[e] Pſal. cxlv. 16.
[f] — lxii. 6.
[g] ver. 8.
[h] Heb. iv. 15.
[i] 1 Pet. ii. 24.

HOWEVER, as if this were not enough, God is pleaſed to condeſcend farther to us, and to exact by many expreſs Precepts, what was before recommended by his own moſt engaging Example.

THUS, we are requir'd To *do Good* [k] *unto all Men*, — *To do as we would* [l] *be done unto*, — *To love our Neighbour* [m] *as we do our ſelves*, — *To bear one anothers* [n] *Burdens*, — *To be pitiful* [o] *and courteous*, — *To love our very* [p] *Enemies*, and — *To overcome the Evil we have ſuffered from them, by the Good* [q] *we do to them.*

[k] Gal. vi. 10.
[l] Matt. vii. 12.
[m] — xxii. 39.
[n] Gal. vi. 2.
[o] 1 Pet. iii. 8.
[p] Matt. v. 44.
[q] Rom. xii. 21.

THESE Precepts, with many others of the ſame Kind, almoſt every where ſcatter'd thro' the New Teſtament, are ſtil farther enforc'd from theſe affecting Conſiderations, *viz.* That God declares he will ſhew us Mercy and Favour only as we ſhew it to Others; — That we are taught to aſk Favour on this very Condition;

[r] Matt. vi. 14.
[s] ver. 12.

dition; and That the Proceedings of the last great Day are repreſented as taking their principal Turn from this Point. Hear our Bleſſed Saviour's own Words. *Come, ye bleſſed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was hungry, and ye gave me Meat; I was thirſty, and ye gave me Drink.* When theſe Things are conſider'd, nothing farther need be urg'd in Enforcement of this Duty. Matt. xxv. 34, 35.

BUT, tho' the Obligation in general be from hence apparent, yet there is One Point ſtil to be inſiſted on under this Head, and which is diſtinctly ſuggeſted in the Text itſelf; I mean, the Neceſſity of Perſeverance. *Let us not*, ſaith the Apoſtle, *be weary in Well-doing.*

AND this indeed, (whatever may be thought by thoſe, who ſeem to be as little friendly to the Practical Part of Religion, as to the Doctrinal,) doth immediately reſult from the very Nature of Duty. This, if it be truly and properly ſuch, muſt equally oblige all Perſons it was intended to oblige, and at all Times ſuited to the Diſcharge of it. From hence it will appear plainly, that we are as much bound to the Performance Now, as we were formerly; and conſequently, that no Acts of paſt Obedience can be alledg'd to excuſe a preſent Diſobedience.

IN Truth, the Deſertion of Duty is, in ſome Reſpects, worſe than the not having perform'd it at all. For it carries with it This Reflection on the Duty itſelf, That Men have try'd it,

it, and upon Trial have not found it worth performing: Whereas the Example of one who never had Experience of this Point, muſt carry with it leſs Force; becauſe ſuch a Perſon may be ſuppos'd ignorant of the real Beauty and Excellence of Virtue.

THE Goſpel indeed is a Diſpenſation of Mercy. It offers Pardon of Sin upon Repentance, thro' the Merits of our Bleſſed Lord and Saviour: And, making Allowances for human Infirmity, it repeats the Pardon after Relapſes into Sin, upon a Renewal of our Repentance. This Conſideration will adminiſter Comfort to every Man burthen'd with the Senſe of paſt Errors, and endeavouring to make what future Amends he can.

BUT then, even this Diſpenſation itſelf, by ſuppoſing the Neceſſity of Repentance, ſuppoſes likewiſe the Neceſſity of Perſeverance. For, this Repentance is but a bringing us back to that Duty from whence we had diverted; and without which Return, no former Obedience, retracted by a final Diſobedience, can be of any Avail.

SEE what the Holy Scriptures deliver both in the Old Teſtament, and the New! *When the Righteous*, ſaith the Prophet, *turneth away from his Righteouſneſs, and committeth Iniquity,——all his Righteouſneſs that he hath done ſhall not be mentioned: In his Treſpaſs that he hath treſpaſſed, and in his Sin that he hath ſinned, in them ſhall he die.* And to the like Purpoſe St. *Peter; If* [Men] *after they have eſcaped the Pollu-*

Ezek. xviii. 24.

Pollutions of the World, thro' the Knowledge of The Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter End is worse with them than the Beginning. 2 Pet. ii. 20, 21. *For it had been better for them not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.* So strongly doth our holy Religion engage us to return from a bad Life, and to persevere in a good Life!

WHAT I have now offer'd concerns indeed Perseverance in the general. But, the Subject I am upon, and the Occasion of this Solemnity, will easily lead us to make a particular Application of it to the Duty of Charity. This is what the Apostle, in the Text, recommends; and in the Discharge of this he exhorts Men not to be faint, or *weary*.

INDEED, as I have said before in the Entrance of this Discourse, there were particular Reasons subsisting when our Apostle wrote, Why he should exhort them to persevere in this Duty; Reasons arising from certain Difficulties which Christians Then especially labour'd under, and which might tempt them to slacken their Hands, and be backward in the Discharge of it. The Change of Times, it is true, hath made some Alteration in the Case; and some of the Difficulties the first Christians labour'd under, are Now no more. But then, Others have arisen in their stead, which much abate the Fervour of Charity, and make *the Love of many to wax cold.*

II. WHAT these are I shall now Enquire under my *Second* general Head; which being pointed out, the Necessity of exhorting Men *not to be weary in Well-doing*, will be found as great in the present Times, as in the first Beginnings of Christianity.

THE Obstructions which I have now in view, may be reduc'd to one or other of these Heads, *viz.* Irregular Self-Love, or Unjust Prejudice.

I CALL the Self-Love, now mention'd, *irregular*, to distinguish it from that Principle which Nature hath implanted in us, and which, rightly manag'd, leads us to consult not only our own particular private Gratifications, but those likewise of which other Men are capable. This I have taken Occasion to hint already; and shall here add, that if Men duly attend to the generous Principle implanted in them, and discipline their several Passions accordingly, they may bring themselves to an Habit of wishing well to Others; in which Case, the inward Pleasure which must arise from doing Good to them, will make Their Interests their Own; and consequently Self-Love will entirely fall in with Benevolence.

BUT, the Mischief lies here: Men are too apt to consider Self, and Self only. Having separated themselves from their Fellow-Creatures, they are busied in attending to the lower and less creditable Indulgences; and so can allow no Room to look abroad into the Concerns

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or Intereſts of Other Men. Hence, by Degrees, the Generous Principle is weaken'd, and comes to loſe a conſiderable Part of its Effect; whilſt the Paſſion of Private Intereſt grows into a monſtrous Exceſs, til at length it not only brings a Man to neglect the Advantage of Others, but leads him into the worſt Methods of Cruelty and Oppreſſion.

This vicious Paſſion ſhews itſelf more eſpecially in Two Ways. Sometimes in the Way of *Avarice*; by which I would be underſtood to mean Not only a Deſire of drawing all Gain to a Man's Self, but an Unwillingneſs to part with this Gain upon the moſt preſſing Occaſion. The Other, tho' it ſeems to be directly oppoſite, is only a different Modification of the ſame Paſſion, and may not unfitly be termed *Luxury*; by which I intend an Exceſs in perſonal Expence, in order to furniſh out greater Elegancies for a Man's Self, than his Station or Circumſtances require, or will admit of. The Effect of each is This: In the one Caſe, the Man who may without Prejudice to himſelf do Acts of Charity, is indiſpos'd to do them: In the other, tho' he may on ſome Accounts be diſpos'd, he hath render'd himſelf in certain Degrees incapable; at leaſt, without ſuch Retrenchments in his Way of Living, as the Habit of Self-Indulgence forbids.

Between theſe Two there is This Difference. Where the One prevails, the Sentiments both of Generoſity and Compaſſion are almoſt entirely extinguiſh'd: where the Other governs,

They may ſubſiſt in ſome Meaſure; but then, as they cannot be gratified, a ſtrong Conflict muſt ariſe within a Man's own Mind between the generous and the ſelfiſh Principle; whilſt the One inclines him to Charity, and the Other, having been indulg'd too far, cannot part with thoſe Advantages to others, which the Man hath made neceſſary to himſelf.

BUT, beſide the Obſtructions in this Work, which ariſe from the irregular Self-Love, now inſiſted on, there are others grounded on unjuſt Prejudices: And theſe are rais'd either againſt Charity in general, under the preſent Circumſtances of Things; — or elſe againſt that particular Method of Charity, which it is the Deſign of the preſent Solemnity to encourage.

WITH reference to Charity in general, it is, I am afraid, too prevailing a Prejudice, (tho' not always publickly own'd,) that the Laws having made Proviſion for the Neceſſitous, there can be no proper Room for Charity; — that thoſe who really want Relief, may have it: In which Caſe, to neglect the Method preſcrib'd by publick Wiſdom, and to go out of the Way, muſt be attended with theſe two Inconveniences, *viz.* That it removes the Burthen of maintaining the Poor from thoſe to whom it properly belongs; and avoids the Application to thoſe Perſons, who are the fitteſt Judges of their Wants. To which may be added, that ſome are pleas'd to think Liberality this Way is of great Diſſervice to the Publick, as it diſcourages Induſtry, and feeds the Lazineſs and

Vices of thoſe, who might ſupport themſelves if they would, and who ought to be forc'd to do ſo, if unwilling.

THIS is an Obſtruction ſometimes thrown in the Way of Charity. And tho' it will appear by what I ſhall deliver under my next Head, that the above-mention'd Allegations are founded on a wrong State of the Caſe, and of Force only againſt that Indiſcretion in the Management of Charity, which every Man of Senſe cenſures; yet it is no Wonder they ſhould have a ſtrong Effect on many, whilſt aided by the irregular Self-Love already mention'd; from which as they received Support, ſo do they likewiſe in Return give Self-Love ſome Colour and Pretence of Reaſon.

BUT the Prejudice I am principally concern'd about at preſent is That, which hath been thrown in the Way of the particular Charity we are Now met to encourage. This was intended for the Promotion of Religion, and the Service of the Publick: And the Deſign hath been ſo wiſely conducted in the general, as to approve itſelf to ſerious Perſons, and thoſe who have a ſincere Regard to both. Yet even this hath not eſcap'd Reproach; whilſt the Principle from whence it proceeds hath been miſrepreſented, — the Effects of it ſet forth as hurtful, — and the Promoters ridicul'd and traduc'd *. One might expect to find ſome very ſubſtantial Reaſons to maintain a Cauſe on which ſo much Zeal hath been beſtow'd. In

* See *The Fable of the Bees.* Ed. 2. p. 285, &c.

IN Oppoſition then to what I have mention'd as the End and Deſign of this Charity, it hath been affirm'd, that our Method of educating poor Children is unfriendly to Society, and of no Service to Religion. We have been told by one, who purpoſely conſider'd the Subject, That Charity Schools introduce an Habit of Sloth and Idleneſs; and unfit Perſons, when grown up, for downright Labour, both as to Strength and Inclination *: — That the Proficiency made in theſe Schools, puts Children above the Condition they were born to, — makes them vain, inſolent, and untractable, — unwilling to take Pains in the lower Offices of Life, and to ſubmit to thoſe, who tho' ſuperior in Quality, are inferior in † Knowledge; — That by theſe means the more laborious Employments are declin'd, and want Hands, whilſt Trades are oppreſs'd with Numbers, and ſuffer as much from the Over-flow of Profeſſors, as other Employments do from the Want of them ‡. To this hath been added, that neither doth Religion receive any Advantage from this Kind of Education; — that the moſt knowing and polite Part of a Nation have every where the leaſt of Religion, whilſt Innocence and Honeſty are no where more general than amongſt the Illiterate ‖.

ALL this hath been urg'd with particular Confidence by a Writer, who hath allow'd no Quarter

* *Ibid.* p. 328, 329, 341. † *Ibid.* p. 329, 330.
‡ *Ibid.* p. 342, &c. ‖ *Ibid.* p. 304, 352, &c.

Quarter to Perſons in different Sentiments. Theſe he hath repreſented as govern'd either by Paſſion, or Vanity, or Self-Intereſt, or Party *. Real Charity, it ſeems, whatever it might have in the Beginning, hath at preſent no Share in the Work; but, as the Thing itſelf, he contends, is wrong, ſo the Motives which induce Men to promote it, are irregular.

Now hath this kind of Oppoſition died with the Writer I have now in view. It hath been carried on by Succeſſors in the ſame bad Cauſe; and like Objections and Invectives are ſtil made.

This Conſideration of this will ſhew, that Exhortations to perſevere in the Duty of Charity, are as proper Now, as they were in the more early Times. If certain Circumſtances were Then leſs favourable to the Diſcharge of it, yet the Fervour of Religion was ſtronger, eſpecially whilſt ſupported by a Series of Miracles which drew Attention. And if Men readily parted with the Whole of their Poſſeſſions, they conſider'd this as the Inſurance of a future Inheritance, on which they expected ſoon to enter. And for the little while they might continue here, they had a Support out of the common Stock, the Prayers of their Brethren, and the Praiſes of their Enemies. The very Perſecutors of the Chriſtians, tho' they cenſur'd what they term'd their Obſtinacy, yet could not forbear to commend their Charity, and to propoſe it as proper Matter of Imitation.

III. I

* *Ibid.* P. 313, 314, 317, 325.

III. I SHALL now, under my *Third* Head, attempt to remove the before-mention'd Obſtructions, by ſhewing that they are built on no ſufficient Grounds of Reaſon and Truth.

As to the *firſt* Source of Obſtructions, *viz.* Irregular Self-Love, whether it ſhews itſelf in the Deſire of Wealth, or the Love of Pleaſure, or in Vanity; Every Argument which ſerves to prove, that the Paſſion is in itſelf wrong, might be pertinently urg'd on this Occaſion, — to thinking Men at leaſt, and ſuch as are able, and willing to attend to it. But, I would chuſe rather to obſerve, that the Self-Love now under Conſideration, whilſt it prevents the doing Acts of Charity, doth in ſome reſpects defeat itſelf, by depriving Men of much greater Satisfaction, than the Indulgence of this Paſſion can procure.

BE it, that the Avaricious, the Voluptuous, and the Vain have their ſeveral Pleaſures: Yet theſe cannot be compar'd with that ſolid Satisfaction, which ariſes from the Conſciouſneſs of a generous Action: Of which this is no ſmall Proof, that the former are attended with Anxiety, and ſucceeded by Remorſe; whereas no Man ever repented of *Well-doing*, — no Man ever recollected a charitable Action, but with the ſame kind of Pleaſure he firſt found in the Performance. To this may be added farther, that the Proportion which the Expence of Charity bears to a Man's real Income, is ſuch, as can make no material Difference in his way of Living. This at leaſt may be affirm'd, That let

let him value the before-mention'd Pleaſures at what Rate he will, yet the Increaſe of Satisfaction from the Conſciouſneſs of *Well-doing*, will make ample Amends for any little Abatements of his Wealth, or any little Retrenchments of his Pleaſures.

STILL Conſiderations of this Kind, (whatever Weight properly belongs to them,) will have ſmall Influence on the ſelfiſh Man, — on him who hath kept the generous Principle under, and loſt, in a great Degree, the very Taſte of Doing Good. To ſuch a Perſon it may be proper to ſuggeſt, that by indulging this Paſſion he diſſerves his own favourite Intereſt; ſince by withholding his Hand from the Neceſſitous, he doth really loſe more than he ſaves.

FOR the moſt part Thoſe, who are denied that charitable Subſiſtence by Others which they want, will ſubſiſt themſelves at the Expence of Others; and that either in the Way of ſecret Fraud, or more open Violence: In which Caſe, as no Man's Property is ſecure, ſo perhaps he, who is moſt backward to do a charitable Action, will not be the leaſt Sufferer.

BUT however this ſhall prove, yet as the Publick muſt receive Advantages from providing carefully for the Wants of its Members, ſo muſt it proportionably ſuffer by neglecting to make ſuch Proviſion. In theſe Sufferings each ſingle Perſon muſt expect to bear his Part; and conſequently become leſs able either to increaſe his Stock, or to maintain his Pleaſures. So much is the vicious Paſſion, now treated of, a Puniſhment to itſelf!

THE next Source of Obſtructions to Charity, is, unjuſt Prejudice, or, an embracing Opinions to its Diſadvantage, which have no ſufficient Foundation in Reaſon and Fact.

AND the *firſt* of theſe affects Charity in general, under the preſent Circumſtances of Things; being drawn from the publick Proviſion which the Laws have made for the Neceſſitous. This (as ſome are pleas'd to think,) ſuperſedes all Occaſion for private and particular Charity.

BUT, are theſe Laws always punctually executed? Are there no Perſons, who want, and ſollicit this Relief, denied it? Are each Man's Wants ſupplied to the full, and in ſuch a manner, as ſhall render all other Aſſiſtance needleſs? Doth this very Proviſion extend any farther than the Neceſſaries of Life, even where it is moſt punctually made? And will there not be room enough for private Perſons to contribute ſomewhat in order to make Life more comfortable, — to thoſe at leaſt, whoſe Poverty is owing to Misfortune, and whoſe former Merits may give them a ſtil higher Title to Compaſſion?

I AM not here pleading for Perſons of a diſſolute or abandon'd Character. Theſe deſerve to ſuffer. Let them feel the Inconveniences they would not prevent. Their Sufferings may have a good Effect on others. But modeſt, virtuous Perſons, who have endeavour'd to ſupport themſelves in the beſt Ways they could, and who would ſtil go on to do

ſo,

ſo, if Age, or Infirmity of ſome kind or other did not diſable them, ought in Equity to be conſider'd. Their Diſtreſſes ſhould be leſſen'd as much as poſſible, ſince they cannot be entirely cur'd; and the Remainder of Life made at leaſt tolerable.

BEYOND all this it may be obſerv'd, that there are many Caſes of Charity, for which the Laws have made no Proviſion at all. I have juſt hinted ſome Inſtances in the Beginning of this Diſcourſe, and on which there will be none Occaſion to enlarge.

ONE of theſe, however, it may be proper to ſpeak ſomewhat to diſtinctly; I mean the charitable Education of thoſe Children, whoſe Parents are unable, or in ſome Inſtances unwilling to give them an Education.

THIS is a Point of the vaſteſt Concern not only to the Children themſelves, who do immediately partake the Benefit, but to the Publick likewiſe; — as it increaſes the Number of uſeful Members, and improves in the beſt manner thoſe natural Abilities, which might otherwiſe have been loſt, or perhaps turn'd to the Miſchief of their Country.

THE Children I am ſpeaking of, if left to themſelves, and without the Direction of any forming Hand, will of courſe become diſſolute and ungovernable; — will contract Vices not to be corrected afterwards; each will corrupt another, and their Irregularities grow every Day: Being void of any religious or moral Principles, they will meet with no inward

Checks; and ſo at length will become finiſh'd and harden'd Criminals.

ALL theſe Miſchiefs are remedied (as far as human Wiſdom can provide a Remedy,) in the Way now recommended to your Encouragement. By erecting theſe Schools, Children, as yet innocent, are put under proper Management. The Order and Diſcipline of theſe Places will prevent their contracting vicious Habits. The Knowledge of Religion and Virtue will be taught early, and be ſo deeply rooted in them, as to become governing Principles of their Actions. The leſſer Arts preparatory to future Employments will be learnt; by which Advantage likewiſe they will not only be enabled to refreſh their Minds with the Precepts they were taught formerly, but to go on to greater Meaſures of Perfection. And having been thus employ'd during their Childhood in that Kind of Induſtry which is ſuited to their tender Age, they will at length be plac'd out to thoſe Employments for which they are beſt qualified. This at leaſt gives an hopeful Proſpect of future Good: And if we are ſometimes diſappointed in our Hopes, this is no more than what happens in other like Caſes. We are concern'd no farther than to do our beſt, and to rely on Providence.

YET, I cannot forbear obſerving, that the Succeſs of this Kind of Education hath outdone what might reaſonably have been expected from it. In a Courſe of more than *Fourty* Years from the firſt Inſtitution of theſe Schools to the preſent

ſent Time, there have been ſcarce any, (if any at all) who having gone through the Diſcipline of theſe Places, have been afterwards convicted of any capital Crime. A Conſideration highly to their Advantage, tho' it ſhould be allow'd, that many Perſons thus educated, have not anſwer'd to the full what the pious Inſtitutors have propos'd, or the generous Contributors have wiſh'd and hop'd for.

NOTWITHSTANDING, Objections (as I ſaid,) have been made againſt this very Inſtitution, by a Writer, who purpoſely conſider'd the Subject*; in which will be found, (with whatever Air of Confidence alledg'd,) neither Truth of Fact, nor Juſtneſs of Reflection; — nothing but Words artfully thrown together, to prejudice the ill-judging Reader.

AND *Firſt*, it hath been objected, that theſe Schools introduce an Habit of Sloth and Idleneſs in Children.

THIS muſt appear ſurpriſing to thoſe, who have been uſed to reckon them the beſt Seminaries of Diligence. One might be tempted by ſuch a Repreſentation to imagine, that they were Schools of Diverſion and Entertainment, and Not, what they were intended to be, Places where Children are conſtantly employ'd in ſomething or other ſuited to their Age.

BUT when this Writer came to explain this Paradox, he hath told us; "That few Chil-"dren

* See *An Eſſay on Charity Schools*, in *The Fable of the Bees*, p. 285. Ed. 2.

"dren make any Progreſs at School, but they "are capable of being employ'd in ſome Buſi-"neſs or other: So that every Hour theſe "poor People ſpend at their Book, is ſo much "Time loſt to Society." And then he hath gone on to affirm, "that Going to School, in "compariſon with Working, is Idleneſs *".

But, did this Writer conſider, that the poor Children, thus ſent to School, are for the moſt part ſuch, as would otherwiſe have been without any Employment at all? — ſuch, as would have been otherwiſe left entirely to their own Conduct? Did he conſider, that few bodily Labours are ſuited to Perſons of that Age; and yet, that ſome ſuch Employments are found in many of theſe Schools? Did he conſider, that theſe very Children have Souls as well as Bodies; and that whilſt proper Care is taken to confirm the One, ſomewhat likewiſe ſhould be done for the Improvement of the Other? Was it in his Intention, that ſuch Children ſhould be conſider'd rather as Beaſts of Burthen, than as rational Beings? Or, could he think that vaſt Strength, without a well-diſpos'd Mind, would not prove even dangerous to Society?

In *what* then have theſe Schools diſſerv'd the Publick? Is it, that Children are there oblig'd to do Something, whereas they would otherwiſe have done Nothing? Is it, that they are there taught Modeſty and Submiſſion, which would not have been learnt elſewhere? — That the

* *Ibid.* p. 328, 329.

the Neceſſity of Diligence in ſome future Calling is inculcated, of which they would otherwiſe have form'd no Notion? — That the Duties of Juſtice and Truth are ſtrongly recommended, with the Senſe of which they would not have poſſeſs'd themſelves, if left to their own Management? And laſtly, That the Principles of Religion, the Guard of all the reſt, are there imprinted on their Minds, to which they would otherwiſe have been Strangers? If theſe are Diſſervices to the Publick, we acknowledge them. But ſurely, no wiſe Lawgiver, no thinking Philoſopher ever thought ſo. No one was ever capable of thinking ſo, til a Writer aroſe, who maintained withal that *Private Vices* are the Foundation of *Publick Benefits*.

IT hath been objected, *Secondly*, that the Learning in theſe Schools acquir'd, renders Children vain, inſolent, and untractable; and indiſpoſes them to ſubmit to thoſe, who tho' ſuperior in Quality may be inferior in Knowledge *.

AND here we muſt allow, that if the profounder Arts and Sciences were taught in theſe Schools, and ſuch as could be of no uſe in future Life, a Miſchief would ariſe indeed. Poor Children would then be apt to cheriſh Thoughts above what they are intended for, and ſo far as this be diſqualified to act a proper Part hereafter. But, is this really the Caſe? Is not the Learn-

* *Ibid.* p. 329, 330.

Learning, in these Places taught, confin'd to the lower Instances? At most doth it reach any farther, than to those Particulars, which may be necessary to qualify them for some certain Employ intended? Have not private Persons, long before the Erecting these Schools, contributed towards such Instruction of helpless Children in most Parts of the Kingdom; and done this, as without Censure from Others, so without the least Apprehension in themselves that they were destroying Modesty, and laying in a Foundation for Insolence?

BE it, that Persons of these low Attainments set some Value upon them: Is there any Thing in this unreasonable, or prejudicial? And can This be suppos'd to set them above those Employments, to which these very Qualifications are necessary?

IF indeed, in any Place this Point of Education hath been carried into an Excess, there will be Room to correct this Mistake, by considering Not what Children may perhaps be capable of learning, but what may and will be of Use to them when learnt. But, an Instance to this Purpose, (if such a one might be produc'd,) could not answer the Design of this Writer. It might afford Room to correct an Error, but could be no Reason to overthrow the Charity.

NOR can it be presum'd that these lower Attainments will indispose Children for a proper Submission to Superiors. In these Schools they will learn their Duty, and their Interest much

much better, and the more Sense they gain, the more will they discern the Necessity of Submission.

BUT after all, how few are there of the superior Quality, mention'd by this Writer, who are wanting in these low Attainments? And how great must have been his Distress, when, to maintain his Cause, he was forc'd to suppose Cases as frequent, which seldom, or scarce ever happen at all.

AND yet, if they were frequent, he ought to have consider'd, that Superiority of Understanding is One Thing, and Superiority as to these Attainments is Another. Admitting therefore, that these Advantages may put a Man in the Way of making farther Improvements, where there is Time, and Leisure for making them, yet as Persons in this low Life have little Time to spare, it cannot be expected that they will gain any exorbitant Degrees of Knowledge. The most these Advantages can serve for, is, to enable them to consult the Word of God on every *Seventh* Day, and to refresh their Minds with the Discoveries he hath there made of himself. An Improvement this, which no *Christian*, no *Protestant* at least can envy them.

IT hath been objected, *Thirdly*, that by this Method of Education, and the Management consequent thereupon, Some Professions in Life are oppress'd, whilst Others are in a great Degree neglected; and this to the certain Disadvantage of both*.

* *Ibid.* p. 342, &c.

How far there is any Foundation in Fact for this Charge, muſt be left to thoſe, who have more Opportunities of knowing the real State of the Thing than I have. However, as this Writer hath particularly mention'd *Trade* and *Husbandry*, thus much I ſhall venture to obſerve, that neither of theſe can be ſuppos'd to ſuffer, as he contends, from the Method before us.

CHILDREN of ſuch low Rank, are uſually employ'd ſome way or other (if employ'd at all,) in the Places where they are born and bred; ſo that neither doth the City ordinarily diſcharge itſelf of ſuch Inhabitants to ſupply the Country, nor the Country to fill the City. And whilſt the Contributors to, and Directors of theſe Schools are generally Perſons upon the Place, and attach'd to its particular Intereſt, it is probable they will conſult it as well as they can, and not gratify favourite Intereſt of thoſe Hands which are neceſſary to its Support.

But, ſuppoſing there were no Charity Schools in being, Would This mend the Matter? Would Children bred in the City take Refuge in the Country for the ſake of the Farmer's Intereſt, and engage themſelves in a laborious Employment at the low Rate this Writer hath contended they ſhould? Was this frequently done before theſe Schools were erected? Or rather, would not a great Part of thoſe, who have Now the Advantage of ſome Education, have otherwiſe waſted away their Childhood and Youth in Idleneſs, to ſay no worſe; and by

theſe

these Means have been indispos'd to settle to any Employment whatsoever? If this would have been the Case, then the Method now pursu'd is so far from hurting the Interests of Society, that it most effectually promotes them, by rendering many Members of service, who might otherwise have been not only useless but mischievous.

IT hath been objected, *Lastly*, that Religion receives no Advantage from this Kind of Education. Knowledge, it seems, is of no service this Way. "The most knowing and polite "have the least of Religion; — whilst Inno-"cence and Honesty are no where more gene-"ral than amongst the Illiterate *."

BUT, hath this Writer clearly shewn what he meant by *Knowledge*? Did he mean The Knowledge of Religion? Had he said so, the Absurdity would have been gross indeed. Did he mean The Knowledge of the profounder Arts and Sciences? This certainly must have its Use in settling the Principles of Religion, in drawing out its Precepts, and enforcing them. But, however useful this may be to Some, yet it is not necessary to All: Nor doth any one contend for such an high Education of poor Children as this requires; the Practice of whose Duties may be sufficiently promoted by much less Attainments. Did he then, by *Knowledge* mean, an Acquaintance with the Conduct and Practice of the World, *i. e.* with the Vices, and

* *Ibid.* p. 304.

and Follies of Men? If he meant This, we must allow it often happens, that the Knowing and Polite have the least of Religion: It throws Temptations in their way, which are often too powerful for their Reason. But This is not the Knowledge taught in these Schools. They are the Principles, and Duties of Religion which are there inculcated. And can it be said, that the less a Man knows of these, the more religious he is like to be?

Let us only consider with what View these Schools were first erected, and in what Way they have been manag'd since.

The principal End at first was, the Promotion of Religion; and the Design was lay'd by some of the best Men the Nation had. But, had these so little Skil as to propose a Method of no Service to the End aim'd at? — Or, had this prov'd the Case, is it credible that such an ill-concerted Project would have been immediately favour'd by Numbers of prudent and religious Persons, who knew the real Interest of Religion, and had it truly at Heart? And yet we know, and this very Writer hath acknowledg'd, that many, eminent in these Characters, have espous'd the Cause of Charity Schools, — have themselves contributed liberally towards them, and recommended them in a very effectual manner to Others.

As to the Management likewise of later Conducters, I must affirm, that To teach Children early the first Principles, and Duties of Religion; To explain these (as they are explain'd

plain'd to them,) in a Way ſuited to their Apprehenſions; To watch their Conduct; To prevent the Growth of Vice; To cheriſh every Spark of Virtue; And to keep up the Senſe of Religion by the Exerciſe both of publick and private Worſhip; To do all theſe punctually, (as I hope, and believe they are done,) are the moſt likely Methods of giving a religious Turn to the Mind: And where theſe fail, no other Method will be effectual.

HAVING thus done with the Objections, I ſhall now paſs on to my Laſt general Head, *viz.* To explain, and enforce the Motive ſuggeſted by the Apoſtle, *In due Seaſon we ſhall reap, if we faint not.*

MEN ought not to think that the Expences laid out this Way, tho' beſtow'd on ſuch, as may never be capable of repaying them, are yet loſt. The Word of God teaches otherwiſe; *and his Word is ſure.*

BESIDE what the Apoſtle teaches here concerning the Fruits of *Well-doing*, there are other Paſſages of Scripture which explain the Matter more diſtinctly, and point out the particular Advantages we may expect to reap from it.

THUS, *Give*, ſaith our Bleſſed Lord, *and it ſhall be given you; good Meaſure, preſſed down, and ſhaken together, and running over, ſhall Men give into your Boſom: For with the ſame Meaſure that ye mete withal, it ſhall be meaſur'd to you again. He that giveth to the* Luke vi. 38.

Poor,

Prov. xxviii. 27. *Poor*, ſaith the Wiſe Man, *ſhall not lack*; For, in doing this, *he lendeth unto the Lord*, and — xix. 17. *that which he hath given will he pay him again.* And beyond this St. *Paul* directs *Timothy* to 1 Tim. vi. 17, 18, 19. *Charge them that are rich in this World, that they do Good, that they be rich in good Works, ready to diſtribute, willing to communicate; laying up in Store for themſelves a good Foundation againſt the Time to come, that they may lay hold on eternal Life.* Theſe Paſſages ſet forth to us, in a more particular manner, thoſe Fruits of Charity, which we may expect *to reap, if we faint not.*

AND Firſt, from the Diſcharge of this Duty we may reaſonably expect to be favour'd in our own Concerns, ſhould we happen in the Courſe of Things to need ſuch Favour. Then our former charitable Deeds will plead for us, and recommend us ſtrongly. Not that we can depend, (as I ſaid before,) on a Repayment of Services to be made by thoſe on whom ſuch Services are beſtow'd. This, for the moſt part is impoſſible; becauſe the greateſt Objects of Charity may be ſuch, as are incapable of making ſuch Returns. Yet, our *Labours of Love* are not loſt even on theſe. They are ſeen, and approv'd by the World, — the better Part of it at leaſt. They meet with ſome preſent Reward from the Eſteem, and Regard of Mankind. They make our good Fortune unenvied; and are apt to bring us Support, and Comfort under bad Fortune. The Caſe of ſuch Perſons, if reduc'd to Diſtreſs, we may preſume

ſume will be conſider'd with great Degrees of Favour.

BUT, there is a much better Ground of Truſt than this, *viz.* The Favour of Providence. If it may be expected from Men, that they will kindly regard the Pretenſions of a generous Perſon, yet Accidents ſometimes alter their Conduct, and defeat ſuch Expectations. But God is unchangeable. His Favour ever follows the Diſcharge of Duty; nor can we loſe it but by our own Miſconduct.

AND are there not particular Marks of Divine Approbation ſet on this Virtue of Charity in many Places of holy Scripture? Are we not taught, that *God is well pleaſed with ſuch Sacrifices as theſe?* — That thoſe who offer them ſhall be *the Children of the Higheſt?* — That *God is not unrighteous to forget our Work, and Labour of Love?* — And that *the Reward* of this Duty *ſhall be great?* Can we think that theſe Words have no Force, or Meaning?

Heb. xiii. 16.
Luke vi. 35.
Heb. vi. 10.
Luke vi. 35.

OR, if we were to reaſon only from the Nature of the Thing, might we not conclude, that to imitate God in that which may be called the favourite Perfection of his Nature, will recommend us to him, and conſequently entitle us to his Bleſſing? Might we not conclude, that *he who watereth ſhall be watered alſo himſelf*, and have an Increaſe of the Talents entruſted with him, in Proportion to the good Uſe and Improvement he hath made of them?

BUT,

BUT, this withall ſhould be remember'd, that the Concerns of particular Men in this Life muſt ever give way to the Good and Intereſt of the Whole. The Scheme of Providence is Great and Unſearchable; and we know not what that Scheme requires. It may therefore happen, that the Sufferings of a good Man ſhall be neceſſary to ſome important Deſign; in which caſe God himſelf may, even in a direct way, afflict him. Or, it may happen, for wiſe Ends of Providence likewiſe, that he may be given up for awhile to the Inſults of wicked Men. His beſt Actions may be traduc'd; and he may meet with Oppoſition even in thoſe Labours, which are directed to the Service of the Oppoſer. Folly may blind Men to their own real Intereſt: And ill Temper may ſometimes prompt them to contradict what they themſelves, in their ſober Thoughts, approve. Yet, this ought not to diſcourage any Man, who is conſcious of being engag'd in a worthy Labour. The Favour of God ſtil remains; and his Reward tho' diſtant, is yet certain.

IN the Words of my Text we are taught to expect the Fruits of *Well-doing*, not immediately to the full, but *in due Seaſon* hereafter. Had compleat Reward always follow'd cloſe upon the Duty, the Exhortation there given would have been needleſs. There would then have been no Grounds to apprehend that Men ſhould grow faint, or weary, whilſt refreſh'd by the Fruits of *Well-doing* immediately ſpringing up before them. But, the Order of Providence

vidence requires, that Things should be manag'd otherwise; as for many Other Reasons to us unknown, so for this likewise, To illustrate and heighthen our Virtue, — to prove our Faith, and to perfect our Obedience.

And methinks the serious Christian should easily learn, To be *patient unto the Coming of the Lord*, when he reflects, (as St. *James* hath taught him to reflect,) that *the Husbandman waiteth for the precious Fruit of the Earth, and hath long Patience for it, until he receive the early, and the latter Rain.* Should not *We also be patient, and stablish our Hearts, since the Coming of the Lord draweth nigh?* We see, there is some Distance between the Seed Time and the Harvest; during which intermediate Space the Husbandman feels some Anxieties, some Fears of Disappointment: And yet he bears up notwithstanding, waiting the Event with Patience. We, in like manner, in our best design'd, and best directed Labours may be subject to Casualties; — may meet with Crosses, and Interruptions from the Perverseness of Men; and after all, may be in some Measure disappointed as to our Success. I have here put the Case at the worst. James v. 7, 8.

But, in another Respect, the good Man, if he perseveres in his Duty, cannot be disappointed. The Comfort of having design'd well, and of having acted a good Part cannot be taken from him. His greatest Hope is placed elsewhere; and *his Reward is with his God.* Isai. xlix. 4.

THIS World passeth away, and we have but a short Time to struggle with Difficulties: Under which if natural Force and Courage be not sufficient to support us, nor Reason and Wisdom to carry us on, — yet Religion, and the sure, and great Rewards of Religion must do so, if we afford them a just Attention. These cannot but animate us, when set in a strong Light, and enable us not only to get the better of Difficulties, but to despise them.

To conclude; We have all the Encouragements to persevere in *Well-doing*, which a wise Man can wish for. And if Men cannot be prevail'd on by the Sense of this; but instead of going on to greater Degrees of Perfection, shall retreat, and leave the good Work unfinish'd, Let them know, They will forfeit all the Merit of past Services; They will bring a Reflection on the Design they have dropt: They will not only lose their Share in the Reward propos'd, but incur the Punishment of a traiterous Desertion; Their past good Deeds will but aggravate the Evil of their Apostacy. Let this be consider'd, and I need say no more.

FINIS.

AN ACCOUNT OF THE SOCIETY FOR PROMOTING *Christian Knowledge.*

LONDON:

Printed by M. DOWNING, in *Bartholomew-Close.* 1738.

AN

ACCOUNT

OF THE

SOCIETY

FOR PROMOTING

Christian Knowledge.

LONDON:

Printed by M. Downing, in Derbyshire.
1738.

AN

ACCOUNT

OF THE

SOCIETY *for* PROMOTING CHRISTIAN KNOWLEDGE.

THE *Society for Promoting Chriſtian Knowledge* having been many Years engaged in carrying on ſuch Deſigns as they judged might promote the Intereſts of true Religion, and the Honour of Almighty GOD, and which by his Bleſſing have in a great Meaſure anſwer'd thoſe Ends; but finding that ſuch their Deſigns are not ſo generally known as they could wiſh, and conſequently not ſo much encouraged as they preſume they would be, when further known; they therefore publiſh this Account of them: and have alſo reſolved to communicate to the

Publick, from year to year, their Proceedings, and the State of their Affairs.

THE SOCIETY consist partly of *SUBSCRIBING* or *RESIDING*, and partly of *CORRESPONDING* Members. The former give their Advice and Attendance, with such certain Annual Contributions as every one thinks proper: The latter are such Persons in *Great Britain* and *Ireland*, and other Protestant Countries, as are chosen to correspond with the Society, on purpose to acquaint them, from time to time, with the State of Religion in their Neighbourhood; to suggest such Methods of doing Good as occur to them; to distribute Bibles, with such Religious as well as useful Books, as are from time to time approv'd of, and recommended by the Society, and to remit occasional Benefactions, which they themselves are pleased to contribute, or collect from well-disposed Christians.

BUT for the better Understanding the Nature and Designs of this Society, it is thought convenient to premise a short Narrative of its Rise and Progress. —— It was about the latter End of the Year 1698. that a few Gentlemen form'd themselves into a *Voluntary Society*, under the Title abovemention'd: and as such they with Unanimity and Zeal, went on together in promoting the real and practical Knowledge of true Religion, by such Methods as appear'd to them, from time to time, to be most conducive to that End, till towards the Conclusion of the Year 1701; when, at their Instance, a Charter was obtained from King

Anno 1698.

The Original of the *Society*.

1701.

WILLIAM

WILLIAM III. whereby all the then Subscribing Members of this Society, with other Persons of Distinction in Church and State, were Incorporated for the better carrying on that Branch of their Designs which related to the *Plantations, Colonies,* and *Factories beyond the Seas, belonging to the Kingdom of* England; from which time that excellent Work has, by the Divine Blessing, been very successfully conducted by that Corporation.

Of the *Incorporated Society for Propagation of the Gospel in Foreign Parts.*

BUT their Charter being limited to *foreign Parts,* and the Business of that Corporation being hitherto confin'd to the British Plantations in *America*; most of the Original Members of our *Voluntary Society,* still continued to carry on, in that Capacity, their more extensive Designs for advancing the Honour of GOD, and the Good of Mankind, by promoting Christian Knowledge, both at Home and in other Parts of the World, by the best Methods that should offer. They are therefore a Society distinct from the *Corporation,* and known by the Name of *the Society for Promoting Christian Knowledge.*

The Incorporated Society being limited to the *British Plantations,* the Original Members continue as a *Voluntary Society.*

THEIR Principal Methods were the same as they had been before. The FIRST, to procure and encourage the erecting of CHARITY-SCHOOLS, in all Parts of the Kingdom; and that those Schools might answer the true Purposes for which they were erected, the Society has not been wanting in their Correspondence (with such of their Members, as have been concern'd in their Support and Management) to recommend at all Times, that, together with

Charity-Schools erected.

Religious and Uſeful Inſtructions, Care ſhould be taken, and all Proper Means uſed to inure the Children of the Poor to Induſtry and Labour, ſo that they may become good Chriſtians and good Subjects: and be willing, as well as fit to be employ'd, not only in Trades or Services, but alſo in Huſbandry or any other Buſineſs, that ſhall be thought of moſt Uſe and Benefit to the Publick. With theſe Views the Society printed and diſperſed ſuch a Set of Rules for the good Order and Government of theſe Schools, as had been approv'd of by the Archbiſhops and Biſhops, who directed, that the ſame ſhould be obſerved within their reſpective Dioceſes; but what Care they have taken, and what they have done in theſe Particulars, will appear from N°. I. and II. in the *Appendix*.

Bibles, Prayer-Books, &c. diſperſed.

ANOTHER Method was to diſperſe, both at Home and Abroad, Bibles, Prayer-Books, and divers ſorts of Religious Tracts; and accordingly they have, by the Aſſiſtance of their Members, diſpers'd ſeveral Hundred Thouſands of them, in ſuch manner and in ſuch Places, as they have reaſon to hope has tended to the great Increaſe of the Knowledge and Practice of our Holy Religion. Theſe Books and Tracts (of which there is a Catalogue in the *Appendix* N°. III.) are to be had by their own Members on the following Terms: Such as are Bound, at the prime Coſt in Sheets; what are not Bound, at half the prime Coſt; the *Society* defraying the Expence of the other Half, as alſo that

that of Binding, in the former Article, out of their own Fund.

THESE are the General Deſigns of this Society: and though their certain Income towards ſupporting them be but ſmall, yet they have hitherto been enabled by their own Annual Subſcriptions, and the Legacies or other caſual Benefactions of well-diſpoſed Perſons to raiſe a Fund ſufficient to carry them on ſucceſsfully from year to year at a very conſiderable Expence: And they ſtill truſt to the Bleſſing of GOD, and the Zeal of their Members, that ſuch good Works ſhall never fail to proſper in their Hands, for want of Liberal Supplies from Charitable Chriſtians.

BESIDE theſe General Deſigns, the *Society* undertook in the Year 1710. the Management 1710.
of ſuch Charities as were, or ſhould be put into their Hands, for the Support and Enlargement of the PROTESTANT MISSION, then maintained by the King of *Denmark* at *Tranquebar* in the EAST-INDIES, for the Converſion of the Heathen in thoſe Parts. Accordingly they, from time to time, aſſiſted the Miſſionaries there with *Money*, a *Printing Preſs*, *Paper*, and other Neceſſaries (as they were enabled) till the Year 1728, when, upon a Propoſal made by the Reverend Mr. *Schultze*, one of the *Daniſh* Miſſionaries, to remove to *Fort St. George*, and there begin a new Miſſion, for the Converſion of the Heathen at *Madras*, the Society engaged for the Support of the ſame, tho' at an Expence that did then far exceed their Ability, truſting to the Goodneſs and Bleſſing of Almighty

Proteſtant Miſſion to *East-India*, at *Tranquebar*.

At *Madras*.

mighty GOD: which Expence has been ſince greatly increaſed by the Addition of two Miſſionaries; and will be more by ſuch extraordinary Charges, as muſt neceſſarily attend the Enlargement of the Miſſion to *Cudulore* near *Fort St. David*, (another Engliſh Settlement) which has been ſince made by the Society. However, the Society chearfully rely upon the ſame Wiſe and Gracious Providence, which has hitherto wonderfully proſper'd this, and all other their Undertakings, to raiſe up ſuch a true Chriſtian Spirit, as will abundantly ſupply whatever Money ſhall be wanting to carry on ſo Pious and Glorious a Deſign, as that of enlarging the Kingdom of *Jeſus Chriſt* upon Earth.

At *Cudulore*.

1720. In the Year 1720, the Society extended their Regard to the *Greek* Church in *Paleſtine*, *Syria*, *Meſopotamia*, *Arabia*, and *Egypt*. To this End they publiſhed Propoſals for Printing here, with a new Set of Types, the *New Teſtament*, and *Pſalter*, in *Arabick*; and were enabled, by the Bleſſing of God, on the Recommendation of the Biſhops, joined to the Charity and Zeal of their own Members, (vid. *Appendix*, N°. IV.) to procure an Edition of above 6000 *Pſalters*, and 10000 *Teſtaments*, as alſo of 5000 *Catechetical Inſtructions*, with an *Abridgment of the Hiſtory of the Bible* annexed; at ſo large an Expence as the Sum of 2976 *l.* 11. 6 *d.* ½. to which His late Majeſty was a bountiful Contributor, by a gracious Benefaction of *Five Hundred Pounds*; 5638 Pſalters, 2652 New Teſtaments, and 2190 *Catechetical Inſtructions*, with

New Teſtaments, Pſalters, Catechiſms, and *Abridgment of the Hiſtory of the Bible*, printed in *Arabick*.

wich the *Abridgment* aforesaid, have been already sent to those Parts; or into *Persia*, by means of their Correspondents in *Russia*, which were most thankfully received; and the rest are reserved to be sent as Occasion shall offer.

THE Society having had the Pleasure to see the Success of the Endeavours used in many Towns and Villages, for employing the Poor and their Children, by setting up Workhouses; They (that nothing might be wanting to encourage the Prosecution of so useful a Design) did in the Year 1725. cause a Collection of the best Accounts of such **Work-houses** to be published; which was reprinted, with very large Additions, in 1733. and is now dispersed upon the usual Terms of the Society, in order to recommend so good a Design throughout the Kingdom: and that in them particular Regard should be had to such an Education of Children, as might by making them good Christians, be the most effectual Means to make them useful to their Country, truly happy in the Life that now is, and in that which is to come. 1725. *Work-Houses* recommended.

IN the Beginning of the Year 1732. the Society, when they heard the melancholy Account of the Sufferings of the Protestants in *Saltzburg*, (having first obtained His Majesty's Leave) resolv'd upon doing all that lay in their Power to raise Collections for their persecuted Brethren. To this End, in *June* the same Year, they published, *An Account of the Sufferings of the persecuted Protestants in the Archbishoprick of Saltzburg, &c.* and afterwards published 1732. *Saltzburg* Exiles relieved.

lished *A farther Account of their Sufferings*, &c. with an *Extract of the Journals of M.* Von Reck, *the Commissary of the first Transport of* Saltzburgers *to* Georgia; *and of the Ministers that accompanied them thither*, 1733. These *Accounts* being enforced by the generous Example of many Noble and Honourable Persons, as also by liberal Contributions, and earnest Exhortations from the Right Reverend the Bishops, and their Clergy; had, through God's Blessing, so good an Effect upon the Minds of charitable and well-disposed Christians of every Rank and Denomination, that the Society (besides making many large Remittances to *Germany*) have been enabled to send over to the *English* Colony in *Georgia*, in the Years 1733, 1734, and 1735, Three Transports, consisting of more than One Hundred and Fifty Protestant Emigrants from *Saltzburg*; who, with Two Missionaries and a School-master, are settled by themselves at *Ebenezer*; where Lands are assigned to them by the Trustees for Establishing the said Colony.

The great Expence of these Transports, and the many extraordinary Charges that have been necessary for the Support and Encouragement of this infant Settlement; together with 100 *l.* a Year as a Salary for their Two Missionaries and Schoolmaster, have so far reduced the Charities belonging to this Branch of the Society's Designs, that they have not now remaining in their Hands above the Sum of 50 *l.* 9 *s.* 5 *d.* excepting 2500 *l.* New South-Sea Annuities, which have been purchased as a stand-

ing

ing Fund for paying the aforeſaid Annual Salary to the Miſſionaries and Schoolmaſter, till ſome certain and ſettled Proviſion can be made for them in *Georgia*. But for Particulars the Society refer themſelves to their Books of Receipts and Diſburſements on this Account, which may be inſpected *gratis* by any Perſon calling on their Secretary, at their Houſe in *Bartlett's Buildings, London*; of which, two Extracts have been already publiſhed, and diſperſed among the Benefactors to this excellent Charity, with the Thanks of the Society, and their Prayers that GOD would eternally reward ſo great and ſeaſonable an Inſtance of Chriſtian Beneficence, as has been miniſtred on this Occaſion to perſecuted *Proteſtants*, when driven out of their native Country, under the moſt pitiable Circumſtances of diſtreſs: But before concluding this *general* Account, it may not be improper to mention two very conſiderable and ſtanding Benefactions to this Society.

Mrs. *Palmer's* Legacy of 4000 *l.* in 1728.

1. THE one is, a moſt generous *Legacy* of *Four Thouſand* Pounds, which was left to them by Mrs. *Elizabeth Palmer* in 1728, and is ſtill preſerved entire in the *Publick Funds*; the Intereſt of it only being from Year to Year applied to ſuch Branches of their Deſigns as moſt need it.

The Gifts of a Gentleman of *Kent*. 1734.

2. THE other is a free Gift by a Gentleman of *Kent*, now living, but deſiring to be unknown, who did, in the Year 1734, in Conſideration of the Zeal and good Deſigns of this Society, convey to Five Members of it, their Heirs and Aſſigns for ever, by Leaſe and Re-

leaſe, Ten Acres of Land in *Romney-Marſh* in *Kent*, and alſo transferr'd to the ſame Perſons 1050 *l.* *New South-Sea Annuities*, to be veſted, as ſoon as may be, in a Purchaſe of Freehold Land, the better to perpetuate the Truſts declared by another Deed, executed by the ſaid Benefactor, which are to defray the Expenſe of diſtributing Bibles, New Teſtaments, and other Religious Books, as the Society ſhall direct, and to pay him a clear Annuity of Forty Pounds during his Life: and after his Death, likewiſe an Annuity of Fifteen Pounds for Life, on certain Conditions, to one of his Relations.

1737. THE ſame Gentleman did alſo in the Year 1737 execute another Deed to the Five Members abovementioned, for conveying to them, their Heirs and Aſſigns for ever, Eighty Pounds New *South Sea Annuities*; the Dividends whereof are to be laid out from time to time (at the Direction of the Society) in Books for propagating the Chriſtian Religion in the *Eaſt-Indies*, or other Parts of the World; which *Annuity Stock* is alſo to be veſted, as ſoon as may be, in a Purchaſe of *Freehold* Land, the better to perpetuate the Truſt.

THESE are the *general* Deſigns, wherein the Society are at preſent engaged; the *particular* State will be publiſhed every Year: and what it was at their laſt Audit may be ſeen in the Appendix, N°. IV.

The

The proper FORM, by which any Benefaction may be given to the Defigns of the Society, to prevent any Doubt or Miſtake, is as follows:

ITEM, *I* A. B. *do hereby give and bequeath unto* C. D. *of* *and* E. F. *of* *the Sum of* *upon Truſt, and to the Intent that they, or either of them, do pay the ſame to the Treaſurer or Treaſurers for the Time being, of a Voluntary Society, commonly called, or known by the Name of,* The Society for Promoting Chriſtian Knowledge, *which firſt met about the latter end of the Year* 1698, *and now do, or lately did hold their Weekly Meetings at their Houſe in* Bartlett's Buildings, Holborn: *Which ſaid Sum of* *I deſire may be applied towards carrying on the charitable Deſigns of the ſaid Society.*

N.B. If the Benefactor is pleaſed to reſtrain his Charity to any particular Branch of the Society's Deſigns, he may add, either *in Great Britain, Paleſtine,* or the *Eaſt-Indies.*

The Treasurers *of this Society.*

THE Reverend Dr. *Denne*, Archdeacon of *Rochester*, and Rector of St. *Mary Lambeth*, is Treasurer for all Benefactions to the Designs of the Society in general, and to the *Arabick Impressions* of the *New Testament* and *Psalter*.

William Tillard, Esq; in *Spital Square*, is Treasurer for all *Quarterly Subscriptions*; and also for all *Remittances* for *Packets* of Books sent to any Members.

Benjamin Hoare, Esq; in *Fleetstreet*, is Treasurer for all Benefactions to the *Protestant Mission* in the *East-Indies*.

Letters may be directed to H. Newman, *their Secretary, in* Bartlett's Buildings, Holborn.

APPENDIX.

N°. I.

THAT the **Charity-Schools**, might answer the true Purpose for which they were erected, this Society have, in their *Circular Letters* to their Correspondents, recommended, That, with their Instructions in Religion and Piety, they should join all proper Methods of inuring the Children to *Labour* and *Industry*; and in their Circular Letter *A. D.* 1712, they have these Words:

Circular Letter 1712.

"AND because some have apprehended, that "the placing so many of them out Appren- "tices to Manual Trades, as is now generally "done, may occasion, in Time, a Want of "Servants, especially in Husbandry; the So- "ciety recommend it to your Consideration, "whether the bringing up the Children to "Husbandry, or putting them out to Services "in sober Families, may not be more useful to "the Publick, and no less beneficial to them- "selves.

IN the Year 1719, they recommended the same Thing to their Correspondents, in the following Words. 1719.

"NEXT to improving the Minds of the "Poor in all necessary Christian Knowledge, "the

" the Society have desired, and do again ear-
" nestly intreat all their Correspondents, to use
" their utmost Endeavours to get some kind
" of Labour added to the Instruction, given
" to Children in the Charity-Schools; as *Hus-*
" *bandry* in any of its Branches, *Spinning*,
" *Sewing*, *Knitting*, and any other useful Em-
" ployment; to which the particular Manu-
" factures of their respective Countries may
" lead them: This will bring them to an Ha-
" bit of Industry, as well as prepare them for
" the Business, by which they are afterwards
" to subsist in the World, and effectually ob-
" viate an Objection against the Charity-
" Schools, that they tend to take poor Chil-
" dren off from those servile Offices which
" are necessary in all Communities, and for
" which the wise Governor of the World has
" by his Providence designed them.

1720. " THE best means of employing the Poor,
" has always had a Share in the Thoughts of
" the wisest Men in this Kingdom; and the
" present State of Affairs, with respect to our
" Trade, seems to require a Continuance of
" your Care and Application, to promote those
" Employments among the Children educated
" in Charity-Schools, which may be most for
" the Service of the Publick; so that beside
" *Reading*, *Writing*, and *Arithmetick*, and in-
" structing them in the Principles, and Rules
" of our holy Religion, they ought also to
" be inured to some sort of profitable *Labour*
" or *Business*.

" IT has been observed by a worthy Corre-
" sponding Member, that where, in the want

" has

of other Labour, the Children in the Country go a Mile or two to School, even that has contributed to make them robust and active; and that *Gardening, Plowing, Harrowing*, or other servile Labour every other Day for their Parents, has been no Prejudice to their Progress in Learning.

1729.

"'Tis not easy to prescribe such an Employ as would suit all Parts of the Kingdom; and therefore it must be left to the Prudence of those who are intrusted with the Management of Charity-Schools, to chuse such Employments for the Children, as they shall judge to be most practicable in their respective Places; and if any in your Neighbourhood have been so happy as to fall into a proper Method for employing poor Children, you are desired to signify it in as particular a manner as you can; that when the Society are furnished with a greater Variety of such Methods, they may be communicated to the Publick for general Practice.

1722.

"And tho' the Manner of employing the Poor, may, at first, be attended with some Difficulty, by reason of the Variety of Manufactures in the Kingdom, and the Materials necessary for them, which all Places do not equally afford; yet wherever an Attempt has been made (tho' by Means perhaps at first not appearing very probable) it has seldom failed of producing some good Effect: for notwithstanding the Produce of the Manufactures, wherein the Poor are employed, should happen to be but small, yet if

1725.

" they

"they are kept from Idleness and Beggary, and
"inured to a sober and industrious way of Liv-
"ing, the good Effects thereof, as well to them-
"selves as to the Publick, will fully compen-
"sate all the Pains that shall be taken therein.
1729. "The general Usefulness of *Husbandry* to
"this Nation, the real Want there has been
"of Persons to be employed in it, and the
"Morality that has lately happened in many
"Counties, especially among the lower and
"more laborious sort of People, are, in the
"Opinion of this Society, all of them very
"good Reasons to engage their Members to
"use their utmost Endeavours, that poor Chil-
"dren may be bound out *Apprentices* to that
"Business; which would silence one of the
"most popular Clamours that has been raised
"against Charity-Schools. This Concern there-
"fore, which so nearly affects the common In-
"terest of our Country, is particularly recom-
"mended by the Society to all their Members.

From these *Extracts* it will appear, how careful this Society has always been to obviate the common Objections made against the Charity-Schools, that they only breed up Children in Idleness and Pride; and it must not be omitted, that as early as the Year 1712, they particularly recommended, "That however these
"Children are disposed of, it will be very
"necessary beforehand to teach them that
"great Lesson of *true Humility* which our
"Saviour has prescribed to all that will be his
"Disciples, lest the Advantages they receive
"from a pious Education should incline them

"to

" to put too great a Value upon themſelves;
" and therefore that the Maſters be often put
" in Mind of guarding the Children under their
" Care, as much as poſſible, againſt ſuch dan-
" gerous Conceits; and in order thereunto, to
" inſtruct them very carefully in the Duties
" of Servants, and Submiſſion to Superiors.

AND knowing that it is of the higheſt Importance to the Welfare of the Charity-Schools, to remove all Occaſion of Complaint againſt them, as Nurſeries of *Diſaffection* to the Government, They acquainted their Members in Town and Country, " That his Grace the Arch-
" biſhop of *Canterbury* having heard ſome
" Complaints againſt the Conduct of certain
" Teachers in theſe Schools, on this Head, did,
" in 1716, write a Letter to the Truſtees of the
" Schools, in and about *London*, earneſtly ex-
" horting them *rigorouſly to animadvert upon*
" *all, whether Children or Teachers, who either*
" *appear, or ſuffer them to appear at any time*
" *in publick, to affront the Government, and bear*
" *a Part in thoſe Tumults and Riots, which are*
" *ſo great a Scandal, as well as Prejudice, to*
" *the good Order and Peace of the Realm. And*
" *likewiſe, if there be any Catechiſms or Inſti-*
" *tutions taught in any of theſe Schools, that*
" *meddle with political or party Principles, that*
" *they ought immediately to be thrown aſide, as*
" *pernicious to the original Deſign of theſe pious*
" *Nurſeries.*

SOME time after this, his Grace, in a particular manner, recommended it to the Truſtees of the Charity-Schools in and about *London*;

" To require all the Masters and Mistresses, " under their Direction, not only to take the " Oaths to the Government before their Ad- " mission, but at the Time of their Admission " to subscribe to some such solemn Promise, " or Declaration, as the following, *viz. That* " *they do heartily acknowledge His Majesty King* " GEORGE, *to be the only lawful and right-* " *ful King of these Realms; and will to the* " *utmost of their Power, educate the Children* " *committed to their Charge, in a true Sense* " *of their Duty to him as such; That they will* " *not by any Words or Actions, do any thing* " *whereby to lessen their Esteem of, or their Obe-* " *dience to the present Government. That up-* " *on all publick Days, when their Children may* " *be likely to appear among any disorderly Per-* " *sons, they will do their best to keep them in, and* " *severely punish them, if they shall hear of their* " *running into any Tumults, or publick Meetings,* " *contrary to the good Order of such Schools and* " *Scholars.*

SEVERAL other Prelates have earnestly pressed the like Exhortations, in their Sermons at the Anniversary Meetings of the Charity-Schools, as well as on other Occasions; and the Society think it incumbent on them to use all their Interest to procure a general Conformity to his Grace's, and their Lordships Sentiments in this Matter, as of the last Importance to the Welfare of the Charity-Schools; and therefore intreat all their Correspondents to do their utmost to remove all Occasions of Complaint, as they value the Prosperity of these Schools.

An

An Account of the CHARITY-SCHOOLS in and about LONDON and WESTMINSTER, *April* 1738.

This Mark * denotes Schools of which an Account hath been this Year sent to the Publisher, and which generally attend the Anniversary Meeting.

C. signifies Cloath'd. M. Maintained.

pt. Cl. part Cloathed. pr. Set to Work.

CHARITY-SCHOOLS in the Parishes of	Number of Schools	Boys	Girls	Boys put out since setting up of the School to Apprentices	Boys put out since setting up of the School to Service	Girls put out since setting up of the School to Apprentices	Girls put out since setting up of the School to Service	No. of Children now maintained and educated in the Schools
* ST. Andrew Holborn, erected 1698. C.	1	80		341	2			449
* In the same Parish, 1700. C.	1	—	71			—	257	328
* In the same Parish, for Teaching Navigation to 40 Children gratis. Elected out of 8 Charity Schools, on *Mondays*, *Wednesdays*, and *Fridays*; from whence 120 Boys have been put Apprentices to Sea, included in the Numbers put out of their respective Schools	1							
* St. Anne Aldersgate 1709. C.	2	30	20	62	76	27	57	275
St. Anne Blackfryars, set up 1705. supported by Benefactions. C.	2	40	30	29	—	—	—	99
* St. Ann Westminster 1688. C.	1	52	—	238	70	—	—	360
* In the same Parish 1688. C.	1	—	52	—	—	96	79	227
* St. Bartholomew the Great, for Boys 1713. and for Girls 1727. Pt. C.	2	28	16	41	3	21		156
* Billingsgate Ward 1714. C.	1	40	—	57	17	—	—	118
* St. Botolph Aldersgate, 1702. C.	1	50	—	418	18	—	—	487
* In the same Parish. C.	1	—	50	—	—	6	147	203
St. Botolph Aldgate within For Boys set up 1698. and for Girls 1710. C.	2	50	40	150	—	32	—	272
* In the same Parish in *East-Smithfield*, the Boys set up 1706. and the Girls 1710. C.	2	40	30	169	10	146		455
St. Botolph Bishopsgate, 1702. C.	2	30	30	76	—	78	—	214
* St. Bride's Parish 1711. C.	2	23	26	56	16	45	42	216
* Bridge and Candlewick Ward set up for Boys 1710. Girls 1717. formerly under the Name of St. *Michael* Crooked-Lane, and St. *Magnus* the Martyr. Cl.	2	60	40	65	195	8	197	570
	124	521	405	1660	594	303	946	4429

CHARITY SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since setting up of the School to the Apprent.	Boys put out since setting up of the School to the Dead or taken away by Friends	Girls put out since setting up of the School to the Apprent.	Girls put out since setting up of the School to the Dead or taken away by Friends	No. of Children educated in the Schools, including those in them
* Broadstreet Ward 1714 *C.*	2	50	30	101 Bo. 19	34	15	69	317
Camberwell in *Surrey Pt. C.*	2	40	35			3		78
* Castle Baynard Ward *C.* Boys 1710. Girls 1719.	2	30	20	58	108	21	66	303
Chelsea, *Middlesex*, set up 1707, endow'd with 10 *l. per Ann.* for ever, by the late Mr. *Chamberlayne*, *Pt. C.* and *Pt. M.*	1	35	—	72	12	—	—	119
In the same Parish, Set up *June* 1709. for Soldiers Girls, supported by Ladies and Gentlewomen, seven of whom are Trustees, *Cl.*	1	—	30	—	—	7	97	134
* Christ-Church, *Spital-Fields*, set up 1708. *C.*	2	30	30	43	48	—	56	207
* Christ Church *Surry*, Boys 1711. Girls 1719. *C.*	2	30	10	124	26	33	20	243
* St. Clement Dane 1702 *C.*	2	70	40	276 Boys 46	26	—	167	625
* In the same Parish, an Horn-book School for Boys and Girls, 1724.	1	20	10	—	—	—	—	30
* Cordwainers and Bread-street Ward, *C.* Boys 1701. Girls 1714.	2	50	30	135 Boys 21	251	37	150	659
* Cornhill and Lime-street Ward. *C.* 1711.	2	50	30	98 Boys 10	105	18	126	479
* Cripplegate Ward *within* Including the School of St. *Alphage*, Boys 1712. Girls 1713. *Cl.*	2	50	25	95	143	—	93	406
Deptford in *Kent C.*	2	50	20	8	—	—	—	78
Dowgate Ward, set up 1715. *C.*	2	30	20	20	—	14	—	84
* St. Dunstan in the West *C.* Boys 1708. Girls 1710.	2	50	40	121 Boys 20	130	74	72	513
St. Edmund the King. A Subscription and Collection to put out Apprentices educated in the Charity Schools, and 240 Children have been put out, included in the Numbers put out of their respective Schools.								
St. Ethelburga, *Cl.* Set up 1719. first in the Parish of St. *Mary Abchurch*, supported by the Subscriptions of a Society, and other Collections	1	20	—	25	40	—	—	85
	28	605	370	1324	923	222	916	4360

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Servants, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Servants, or taken out by Friends	No. of Children educated in the Schools, including those now in them.
Faringdon Ward *within* set up 1705. C.	2	60	40	638 Boys 18	—	—	64	614
* St. George in the East, C. Boys 1716. Girls 1718.	2	50	50	84 Boys 10	198	11	234	637
*St. George the Martyr 1708. C.	2	35	35	180 Boys 13	6	—	111	400
St. George Southwark. C.	1	50	—	14	226	—	—	290
Sir *George Wheler*'s Chapel in *Spital Fields*. 1703. C. W.	1	—	30	—	—	14	5	49
*S. Giles Cripplegate *without*, in *Redcross-street*, 1698. C.	1	100	—	140	708	—	—	948
In the same Parish, supported by the Lady *Eleanor Holles*'s Legacy of 62 *l.* 10 *s. per Ann.* 1709. *Cl.*	1	—	50	—	—	32	31	113
*St. Giles in the Fields, and St. George Bloomsbury set up 1705. C. The Trustees of these Schools in 1723, finding themselves burthen'd with binding out Girls to Trades, agreed that for the future 20 of the eldest Girls shall be wholly maintain'd in the Schools, with a Person appointed to teach them what is necessary to qualify them for Services.	4	101	101	351	—	216	42	811
Greenwich, *Kent*. 1700. C. W. the Children here spin, and make their own Cloaths both Linnen and Woollen.	1	—	40	—	—	4	200	244
* St. James Clerkenwel, C. 1700.	2	60	40	233 Boys 5	—	118	13	468
*In the same Parish, 1730. for Children 5 Years old, to qualify them for the other Schools.	1	20	10	—	—	—	—	30
St. James Westminster, C. Supported by the Offertory. 1697.	1	40	—	100	—	—	—	140
In the same Parish in *King-street*, set up 1712, by the late Archbishop *Tenison*, supported out of the Revenue of the Chappel, C.	1	36	—	120	—	—	—	156
	20	552	396	1719	1138	395	700	4900

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up since the School to Appren. or to Service	Boys put out since setting up since the School to Service or taken out by Friends	Girls put out since setting up since the School to Appren.	Girls put out since setting up since the School to Service or taken out by Friends	No. of Children educated in the Schools including those now in them
In the same Parish, set up 1721. C. M. W. to prepare them for Service, supported by Collections at Sermons, and casual Benefactions	1	—	40	—	—	60	—	100
* St. John at *Hackney*, C. Set up 1714. laid down *Lady-day* 1735. Reviv'd *Midsummer* following	2	30	20	70	23	4	63	210
St. John *Wapping*, set up for Boys 1704. Girls 1708. C.	2	40	30	132	37	45	390	
St. Katherine Creed C.	1	40	—	86	—	—	—	126
St. Katherine *near the* Tower, 1707. C.	2	35	15	820	8	15	20	213
Kensington, *Mid.* 1707. To which HIS MAJESTY is graciously pleased to allow 80 *l. per Ann.* and the Children have a Dinner every Sunday from *Michaelmas* to *Lady-day*	2	30	20	80	15	23	53	221
Knights-bridge Chapel, C.	1	6	6	—	—	—	—	12
* Langbourn Ward, set up in the Name of *Allhallows Lombard-street*, 1702. and made the Ward School, 1735. Cl.	1	40	—	60	71	—	—	172
Lambeth in *Surry*, Boys 1708. Girls 1706. C. W. One half of the Day the Boys are employ'd in Spinning Yarn, the Girls in Knitting and Sewing alternately all Day.	2	30	18	—	55	—	27	130
* St. Leonard Shoreditch, Boys erected 1705. Girls 1709 C.	2	50	50	150	109	59	53	463
Lewisham *in Kent*	1	—	30	—	—	—	—	30
* St. Luke, *Middlesex*, from the Parish of St. *Giles Cripplegate*, set up 1698. Cl.	1	40	—	119	511	—	—	470
In the same Parish, Cl. Set up 1727. supported by a Legacy of Mr. *John Fuller*, deceased; and Five Pounds allow'd to put each Boy Apprentice	1	20	—	—	—	—	—	20
* St. Margaret Westminster, cloathed in Blue, the Boys set up 1688. the Girls 1714. W.	2	52	34	140	75	7	81	582
In the same Parish, cloathed in Grey, W. and M. the Boys set up 1698.	2	50	26	381	—	—	218	675
	23	463	289	1498	799	205	560	3814

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS	GIRLS	Boys put out since first the School set up, or taken out by Friends	Girls put out since first the School set up, or taken out by Friends	Boys put out from the School to the Number of	Girls put out from the School to the Number of	No. of Children educated, including those now in them.
St. Martin in the Fields 1699. C. In these Schools 25 Girls are M. and one third Part of the Boys are daily employed in useful Labour, so that the whole School works 3 Days in a Week, by Rotation.	3	101	51	517	—	—	188	857
St. Mary at Islington, 1710. C.	2	26	18	59	22	15	23	163
St. Mary Magdalen Bermondsey, Boys 1712. Girls 1722. C.	2	50	20	114	102	6	92	362
St. Mary Overee, *alias* St. Saviour Southwark, C.	2	60	50	—	—	—	206	316
St. Mary Rotherhith, C.	1	20	—	20	—	—	—	40
In the same Parish, The Parish Children of both Sexes are under the Care of a Mistress, and a Nurse, since 1715. C. M. and N. at the Charge of 2s. a Week each Child on the Parish, except the Article of Cloathing	1	25	—	18	—	—	—	43
St. Mary le Strand, 1704. C.	1	16	—	56	13	—	—	85
* St. Mary Whitechapel, 1705. C.	2	60	40	145	245	101	164	756
Mile End, Old Town, set up 1724. C.	1	30	—	9	—	—	—	39
Newington Butts, *Surry*, 1710. C.	1	30	—	42	—	—	—	72
Norton Folgate. This School was set up 1691. and has been very useful as a Nursery to the Neighbouring Charity-Schools	1	60	—	—	—	—	—	60
St. Olave Old Jewry, and St. Martin Ironmonger Lane, set up 1717. C.	1	30	—	23	65	—	—	118
St. Olave Southwark C.	1	—	60	—	—	45	—	105
St. Paul Covent Garden Boys 1701. Girls 1712.	2	30	20	25	5	—	36	178
St. Paul Shadwell, Boys 1699. Girls 1713. C.	2	40	30	61	181	64	181	604
Poplar Chappel in *Stepney*. C. 1713.	2	30	20	34	—	18	2	104
Queen Hithe Ward, set up 1717. C.	1	24	10	27	32	3	52	148
Ratcliff Hamlet *Stepney*, Boys 1710. Girls 1723.	2	35	25	100	—	—	10	170
	28	667	344	1378	665	252	914	4220

CHARITY-SCHOOLS in the Parishes of	No. of Sch.	BOYS.	GIRLS.	Boys put out since setting up of the School to Appren. or to Sea	Boys put out since setting up of the School to Services, or taken out by Friends	Girls put out since setting up of the School to Appren.	Girls put out since setting up of the School to Services, or taken out by Friends.	No. of Children educated in the Schools, including those now in them.
* St. Sepulchre *within* 1700. C.	1	51	—	172 Sea 7	3	—	—	333
* In the same Parish *within*, set up 1702. C.	1	—	51	—	—	—	417	468
* In the same Parish *without*, Girls, set up 1702. C.	1	—	25	—	—	80	30	135
* In the same Parish *without*, Boys, set up 1706. Cl.	1	33	—	118 Sea 7	—	—	—	158
* St. Stephen Walbrook 1710.	1	30	—	82	307	—	—	419
* St. Thomas Southwark, 1704 Cl.	1	30	—	70 Sea 3	43	—	—	148
Tower-Ward, Girls 1707. Boys 1709. C.	2	60	60	71 Sea 5	288	7	411	959
* Vintry-Ward 1710. C.	1	50	—	81 Sea 2	190	—	—	331
	9	254	136	785	831	87	858	2951
Brought from Page 19	24	521	405	1660	594	303	946	4429
— from Page 20	28	605	370	1324	923	222	916	4360
— from Page 21	20	552	396	1719	1138	395	700	4900
— from Page 22	23	463	289	1498	799	205	560	3814
— from Page 23	28	667	344	1378	665	252	914	4220
TOTAL	132	3062	1940	8364	4950	1464	4894	24674

Boys at School — 3062
Girls — 1940 } 5002 Total of Children at School.

Boys put out to Appren. 8364
To Services, &c. 4950
Girls put out to Appren. 1464
To Services, &c. 4894 } 19672 Total of Children put to Apprenticeships and Services or taken out by Friends; of which 425 are gone to Sea, out of 30 Schools.

Note, *The* TRUSTEES *of some Schools have thought fit to lessen the Number of Children, that the rest might be entirely supported; which is the reason the Number now taught, is short of what it was formerly.*

☞ *A Reverend Divine in* South Wales *signifies, that the Number of* Welch *Schools has lately increased to above* 30. *That there are two Masters in several of them, and three in others, who by Experience are become so fit for their Business, that they now proceed with great Success; and that not only Children, but Persons grown up come to be instructed by them.*

The

The Number of *Charity-Schools* in each County of *England* and *Wales*; with the Number of Children taught in them, according to the beſt Information that has been given to the Publiſher hereof, is as follows:

	Sch.	Boys.	Girls.
Angleſey	3	40	
Bedfordſhire	34	345	57
Berkſhire	59	807	140
Brecknockſhire	6	82	47
Buckinghamſhire	57	689	46
Cambridgeſhire	36	673	124
Cardiganſhire	1	10	
Carmarthenſhire	11	121	4
Carnarvonſhire	3	35	
Cheſhire	17	124	66
Cornwal	13	72	34
Cumberland	6	160	30
Denbighſhire	5	100	3
Derbyſhire	18	274	51
Devonſhire	41	679	235
Dorſetſhire	13	117	29
Durham	12	276	20
Eſſex	37	498	178
Flintſhire	1	60	
Glamorganſhire	6	50	
Gloceſterſhire	60	940	100
Hampſhire	39	541	112
Herefordſhire	29	468	79
Hertfordſhire	38	652	126
Huntingdonſhire	23	282	30
Kent	62	968	315
Lancaſhire	21	311	31
Leiceſterſhire	36	451	30
	689	9825	1877

	Sch.	Boys.	Girls.
Lincolnſhire	91	1164	90
Merionethſhire	2	40	25
Middleſex	29	410	222
Monmouthſhire	7	104	10
Montgomeryſhire	6	76	16
Norfolk	34	570	223
Northamptonſhire	47	508	143
Northumberland	10	430	40
Nottinghamſhire	30	252	28
Oxfordſhire	23	366	106
Pembrokeſhire	25	184	41
Radnorſhire	3	60	
Rutlandſhire	6	32	12
Shropſhire	22	373	37
Somerſetſhire	33	582	90
Staffordſhire	14	230	88
Suffolk	40	600	140
Surry	29	546	144
Suſſex	23	512	60
Warwickſhire	36	385	165
Weſtmoreland	1	16	10
Wiltſhire	37	736	57
Worceſterſhire	38	612	100
Yorkſhire	54	893	191
	640	9681	2038
Brought forward	689	9825	1877
Welch Sch. in So. *Wales*	30		
	1359	19506	3915

A Monthly View of the CHARITY-SCHOOLS in Great-Britain and Ireland.

	Sch.	Boys.	Girls.
AT LONDON,	132	3062	1940
In other Parts of *South Britain*,	1359	19508	3915
In *North Britain*, by their Account published 1737.	109	2887	1082
In IRELAND, by the Account last published, not including several CHARTER-SCHOOLS erected pursuant to His Majesty's Royal Charter, where the Children are wholly maintained	168	2400	600
Total of *Schools*	1768	27861	7537
		7537	
Boys and *Girls* now taught in those *Schools*		35398	

Note, Where the Number of *Children* have been signified to the Publisher of this Account, without distinguishing the *Sexes*, they are put in the *Column* of *Boys*.

A Reverend Divine seeing the foregoing Account of the Charity Schools, and observing a Disproportion between the Number of Boys and Girls taught in the said Schools, he wishes it may be recommended to the Promoters of these Schools, to endeavour to get the Number of Girls encreased, on the following Considerations; viz. "That if the Girls live, and come to be pious and diligent Mothers, the Children born of them, for the first seven or ten Years, will fall under their more immediate Government and Instruction, while the Fathers (of a low Condition) are abroad at work for the Subsistence of their Families, and many of them at Sea, and so are necessarily out of the way of caring for their daily Instruction.

"That the Instilling the first Principles of Virtue and Piety will therefore naturally be the Care of the Mother, and if she be dispos'd thereto by a religious Education, their Children will be like to receive an early Tincture of Piety, which may never wear out.

"That the Design of this excellent Charity, in the Propagation of Piety and Virtue to succeeding Generations, seems most likely to be best and longest answered by the Increase of Girls in the Schools, if Care be taken to form them for Virtue and Religion."

The following PROPOSAL *having been made to the* SOCIETY, *it is here presented to the Publick, and recommended to the Consideration of all* Truſtees *for* Charity Schools.

A Propoſal for adding *Work* to the *Learning* uſually given to the Charity-Children.

THE Inſtructing of Youth, and Providing for the Poor and Impotent, are ſuch obvious Duties, that they meet with univerſal Approbation; but the moſt proper Means to attain that good End, is often diſputed.

THE Erecting of Charity-Schools has moſt certainly laid a good Foundation for the firſt; and the late excellent Law relating to *Work-Houſes*, has put it in the Power of every Pariſh in a much better Manner to provide for the latter.

AS to the Charity-Schools, it muſt needs be acknowledg'd, that thoſe excellent Perſons who firſt form'd, and they who have ſince conducted that good Work, ought ever to be mentioned with Honour: And now, that ſuch Schools are eſtabliſh'd in moſt Parts of the Kingdom, it is much to be wiſh'd, that ſome Means could be contrived to render them ſtill more uſeful, and effectually to anſwer the good Purpoſes of their Inſtitution.

IT is conceived, that if the Children educated in Charity-Schools, were employ'd in ſome ſuch Buſineſs as they are capable of, it would be no hindrance to their Learning, and might

have a very good Effect, by inuring them early to Industry; but what that Employment should be, and the Manner of conducting it, must be left to the Managers of the several Schools, who are the best Judges of what is most proper and convenient to be done.

Suppose *England* and *Wales* to contain *Ten thousand* Parishes, and that but *Ten* Persons in every Parish, one with another, were by this Method employ'd, who were perfectly idle before, then the whole number of Persons so set to work by this means would be *One hundred thousand*, who, if they work'd but 300 Days in a Year, and one with another earn'd but a *Half-Penny* a Day, the Produce of their Labour at the Year's end would amount to 62,500 Pounds.

Coarse Wool, Flax or Hemp, to be spun in the Charity-Schools.

The Spinning of coarse Wool, Flax, or Hemp, is a Thing easily learnt, and the Waste which will always be made by Beginners won't amount to much. And if it were possible so to contrive it, that the Parents of the Children might reap some Advantage from what is so earned, it would be a great Inducement for them to keep the Children to their Business; and if the Undertaking succeeded, it is to be hoped, that many good People would send in coarse Materials to be work'd up for the Benefit of the School.

It is impossible to give minute and particular Directions, for conducting this Undertaking, and therefore that must be left to the Managers, who will best judge what is necessary to be done; but till the School is very well got into some Method, the best way will most certainly

tainly be to keep the Buſineſs in a ſmall compaſs.

Tho' the Spinning of Wool, and Flax, or Hemp, is propoſed, as moſt advantageous, yet where this is found impracticable, the Children ſhould be imploy'd in ſome other Way, and always have what they earn for their Encouragement: that would make them diligent, and induce all good Chriſtians to aſſiſt in an Undertaking, which ſo much conduces to the Glory of GOD, and the Good of Mankind.

The Truſtees *for the* Charity-Schools *in St.* Andrew's Holborn, LONDON, *are ſo ſenſible of the Uſe it may be to the Publick, to diſpoſe of the Children under their Care, with regard to their* Genius, *for Tilling Ground, and other parts of* Husbandry; *that they have given the following Notice*

To all FARMERS, GARDENERS, *and other Occupiers of Land in* England.

Propoſal for employing

IT having been repreſented to the Truſtees of the Charity-Schools in the Pariſh of St. *Andrew's Holborn*, in the City of *London*; that there is great want of Hands, in divers Parts of the Kingdom, for Tilling the Ground, and performing other Parts of Husbandry: And the ſaid Truſtees being heartily diſpoſed to do all in their Power, to render their Charity Children uſeful to the Publick, and anſwer all other the good Purpoſes and Intentions of the Encouragers of theſe pious and beneficial Inſtitutions, do hereby give notice, That they will bind Boys Apprentices for Seven Years, to learn the Art of Husbandry, and Girls for Five Years, to do Houſhold Work, to any Farmer, Gardener, or Occupier of Lands,

Boys in *Husbandry*, Girls in *Houſewifery*.

Lands, or other Persons of Character and Substance, that shall please to apply to their School House, in *Hatton-Garden*, for that Purpose, and that the Sum of 5 *l.* with every Boy, and 3 *l.* with every Girl so put out Apprentice, will be paid by their respective Treasurers.

N. B. The Boys are taught the first five Rules of Vulgar Arithmetick, Writing, and to read English; *and the Girls to read and write* English, *and to do Plain-Work.*

There having sometimes happened much Difficulty in obtaining a LEGACY given to the Charity-Schools, by reason of some Defect in expressing such Bequest; it seems convenient to set down how such Legacy may be so expressed, as to prevent any Scruple about Paying it; which may be done in this Manner, *viz.*

ITEM, I A. B. *do give and bequeath unto* G. H. *of* *the Sum of* *Pounds, to the Intent, and on Trust, that he do pay the same to the Treasurers for the Time being of the* Charity-School, *for Teaching* [poor Children, *or* poor Boys, *or* poor Girls,] *to Read,* &c. *in the Parish of* *in the City of* *or in the County of* *for the Use of the said School.*

N°.

N°. II.

For the USE of the POOR.

BIBLES *may be bought at the following Prices*, viz.

	In Quires. s.	d.
Minion Character ſingle in 12mo.	3	
The ſame, —with Common Prayer and Pſalms	3	9
Nonpareil Character, ſingle in 12mo	2	
The ſame, — with Common Prayer and Pſalms	2	8

Teſtaments *and* Pſalters *at the following Prices*, viz.

PICA Character 8vo.	1	8
Long Primer 8vo.	1	8
Brevere 12mo.		8
Nonpareil 24to.		8
Pſalters 12mo.		4

Common Prayers *with* Pſalms.

PICA 8vo.	2	4
Brevere 12mo.	1	4
Minion 12mo.	1	
Minion 24to.	2	
Nonpareil 24to.		9

The Price of other Religious Books in Quires.

The Books thus mark'd † are at preſent out of Print.

BP. *Gaſtrel's* Chriſtian Inſtitutes	1	6
Oſterwald's Preliminary Diſcourſe to the Arguments, &c.		4
—— Arguments on the Books and Chapters of the Old and New Teſtament, &c. 3 Vol.		9

Pro-

	In Quires s.	d.
Professor *Franck*'s *Christus Sacra Scriptura Nucleus*: or, Christ the Sum and Substance of all the Holy Scriptures	2	6
ABp. *Wake*'s Commentary on the Church Catechism	1	2
Lewis's Exposition of the Church Catechism		3
Osterwald's Grounds and Principles of the Christian Religion, or Catechism, &c.	1	6
† Dr. *Bray*'s Baptismal Covenant; being an Exposition of the Preliminary Questions and Answers of the Church Catechism	1	
Dr. *Maplesoft*'s Principles and Duties of the Christian Religion consider'd and explain'd		
—— Collection of Forms of Prayer		8
—— Wisdom from Above, or Considerations and Reflections, tending to Explain, Establish, and Promote the Christian Life	1	4
† Dr. *Worthington* on Self-Resignation	1	2
Mr. *Peers*'s Companion for the Aged		6
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Dr. *Woodward*'s Account of the Rise and Progress of the Religious Societies		8
Great Importance of a Religious Life considered		7
Bp. *Kidder*'s Young Man's Duty		8
Burkitt's Help and Guide to Christian Families		7
The Practice of True Devotion, in relation to the End, as well as the Means of Religion	1	8
New Manual of Devotions	2	
The Whole Duty of Man large 12*mo.*	1	11
The same in small 12*mo.*	1	1
The Lively Oracles, or the Christian's Birthright and Duty in the Custody and Use of the Holy Scriptures; by the Author of the *Whole Duty of Man*	1	6
The Life of God in the Soul of Man	1	
The Exemplary Life of *James Bonnell*, Esq;	2	
The Mother's Legacy to her Unborn Child		4
A Charitable Visit to the Prisons		6
Propagation of the Gospel in the East, 3 Parts	3	
Moore's Essay on Christian Education		7

Dr.

	In Quires. s.	d.
Dr. *Talbot*'s Christian Schoolmaster	1	
Turner's Spelling Book		6
An Essay upon the Execution of the Laws against Immorality and Prophaneness; by Mr. *Disney*	1	6
†A Caution against ill Company, The Dignity and Duty of a Christian, and The great Duty of Submission to the Will of God; by Mr. *Ellesby*		7
The *English* Instructor: Or, The Art of Spelling improved; by Mr. *Dixon*		6
The Bp. of *London*'s First, Second, and Third Pastoral Letters, to the People of his Diocese	2	
A Collection of Sermons preached at the Anniversary Meetings of the Charity Children, in and about *London* and *Westminster*, from 1704, to 1728 inclusive	5	
The Bp. of *Sodor* and *Man*'s short and plain Instruction for the better Understanding of the Lord's Supper	1	1
The Pious Country Parishioner, being Directions how a Christian may manage every Day thro' the whole Course of his Life with Safety and Success	1	2

The Price of Books Stitched.

On the Holy Scriptures.

	Single. d.	Hundred. l.	s.	d.
A Bridgment of the Bible	1		6	6
Several Methods of Reading the Scripture in private	3	1		
Plain Directions for Reading the Holy Scripture	3	1		

Publick and Private Devotion.

Directions for the devout and proper Use of the Common Prayer, *&c.*	2		12	6
Cautions and Directions for the Performance of the Publick Worship of God	1		6	6
Bp. *Beveridge*'s Sermon on the Common Prayer	3	1	6	6
Earnest Exhortation to Housekeepers to set up the Worship of God in their Families	1			
Necessary Duty of Family Prayer	1		6	6

	Single.	Hundred.		
	£	£	s	d
Bp. *Gibson*'s Family Devotion	4	1	8	
Serious Advice to Persons lately recovered from Sickness	2	—	12	6
Excellent Use of Psalmody, with a Course of Singing Psalms	1	—	6	6
Morning and Evening Prayers for Families, &c.	3	1		
The Christian's Daily Devotion	1	—	6	6
An Earnest Persuasive to the serious Observance of the Lord's Day	1	—	6	6
Devout Psalmodist	3	1		

On the Catechism.

Church Catechism broke into short Questions	2	—	12	6
The Principles of Religion explained and proved from the Scriptures	6	2	2	
Bp. *Kenner*'s Christian Scholar	3	1		
Discourse concerning Baptismal and Spiritual Regeneration	3	1		
An Exercise explaining the Nature of Confirmation	2	—	12	6
Pastoral Advice to a Young Person before Confirmation	3	1		
Pastoral Advice after Confirmation	2	—	12	6
Serious Address to Godfathers and Godmothers	2	—	12	6
Lessons for Children, Historical and Practical	4	1	8	
Wall's Conference about Infant-Baptism	4	1	8	
An Account of the chief Truths of the Christian Religion, explained to the meaneſt Capacity, by way of Question and Answer	2	—	12	6
The Excellent Daughter, a Sermon	3	1		

The Holy Communion.

Archbishop *Tillotson*'s Persuasive to frequent Communion	3	1		
The Reasonable Communicant: Or, an Explanation of the Doctrine of the Sacrament of the Lord's Supper in all its Parts, from the Communion Service	3	1		

The

	Single.	Hundred.	
	d.	l.	d.
The Sacrament of the Lord's Supper explain'd to the meaneſt Capacity, in a Dialogue	3	1	
Aſheton's Exhortation to the Holy Communion	2	10	6
Anſwer to Excuſes for not coming to the Holy Communion	2	1	
Prayers before, at, and after Receiving the Sacrament	6	2	3
A Companion to the Altar	4	1	5

Chriſtian Doctrine and Practice.

Paſtoral Letter from a Miniſter to his Pariſhioners	1	—	6
Paſtoral Advices in order to Eternal Life	3	1	6
Chriſtian Monitor	3	1	
The Chriſtian's Way to Heaven	1	—	6
Conditions of obtaining Salvation by *Jeſus Chriſt*	2	—	12
Bp. *Kidder* concerning Sins of Infirmity	3	1	6
Dr. *Lucas*'s Influence of Converſation	2	—	12
A regular Method of Governing a Family	3	—	16
The Way of living in a Method and by Rule; or a regular Way of employing our Time	2	—	12
Several Hundred Texts of Scripture, proving our Lord *Jeſus Chriſt* is the moſt High God	6		
Sermon before the Society for Propagation of the Goſpel	6		
Sermon before the Societies for Reformation of Manners	6		
Archbiſhop of *Tuam*'s Catholick Chriſtianity: or, an Eſſay towards leſſening the Number of Controverſies among Chriſtians	6		
——— his Eſſay towards making the Knowledge of Religion eaſy to the meaneſt Capacity	2	—	12
An Impartial Examination and full Confutation of the Argument brought by Mr. *Woolſton*'s pretended *Rabbi*, againſt the Truth of our Saviour's Reſurrection	2		
A Sermon at the Funeral of the late Earl of *Rocheſter*, by Mr. *Robert Parſons*, 1680.	3	1	

	Single d.	Hundred. l.	s.	d.
The Miracles of Jesus Vindicated. In Four Parts	12			
Serious Considerations calmly proposed, 1. To the Promoters of Infidelity. 2. To their Favourers and Followers.	2	—	14	
Letters of Religion between *Theophilus* and *Eugenio*. In Three Parts.	18			
Dr. *Tillotson*'s Letter to Mr. *Hunt* of *Canterbury*, who died of a Cancer, 1687.	1	—	6	6
The Great Work of our Redemption by Christ, and the several Branches of it, as represented at one View, and in the Words of Scripture, under the Sixth Head of the Bishop of *London*'s Second Pastoral Letter	6			
Serious Exhortations, To the Observance of the Lord's Day, Frequent Communion, Decent Behaviour at Church, Reverent Use of God's holy Name, and Family Prayer	6	2	3	0

Concerning Particular Duties.

Bishop *Beveridge* on the Nature and Necessity of Restitution	3	1		
Husbandman's Manual	3	1		
A Present for Servants	4	1	8	
The Soldier's Monitor	4	1	8	
The Seaman's Monitor	4	1	8	
Kind Caution to Watermen	1	—	6	6
Advice to Grand Juries, Constables, and Church-Wardens	3	1		
Oath of a Constable and Obligation he is under	1	—	4	
Admonitions and Cautions to discharged Debtors, by Mr. *Drew*	2	—	12	6
Motives and Encouragements to bear Afflictions patiently	2	—	12	6
Bp. of *London*'s Two Letters concerning the Instruction of Negroes	6			
Address to Officers and Seamen in the Navy	1	—	6	6
† Bp. *Bull*'s Companion to Candidates for Holy Orders	6	2	3	
A Brief Scheme of Parochial Government	3	1		

The

	Single	Hundred.		
	d.	l.	s.	d.
† The Conduct of the Stage consider'd	6			
The Duty of paying Custom, and the Sinfulness of Importing Goods clandestinely, and of Buying Goods so Imported	3	1		
The Duty of Reproof	3	1		
The Duty and Pleasure of Praise and Thanksgiving, by the Revd. Mr. *Scougal*	2	—	12	6

Common Vices.

Bishop of St. *Asaph* against Swearing	3	1		
Bishop *Gibson*'s Admonition against Profane and Common Swearing	2	—	12	6
Kind Caution to Profane Swearers	1	—	6	6
Dr. *Wells* against Swearing	1	—	6	6
Dr. *Woodward* against profane Language, *&c.*	1	—	6	6
Baseness and Perniciousness of the Sin of Slandering and Backbiting	2	—	12	6
Against Gaming	1	—	6	6
Against Drunkenness	1	—	6	6
Rebuke to the Sin of Uncleanness	1	—	6	6
Exercise against Lying	1	—	6	6
The Publick House-keeper's Monitor	3	1		
A Dissuasive from Perjury, and Subornation of Perjury	3	1		
A Friendly Admonition to the Drinkers of Brandy	3	1		
A Sermon on Self-Murder	2	—	12	6

Charity-Schools, Work-Houses, *and* Hospitals.

Methods used for erecting Charity Schools	2	—	12	6
Sermons and Accounts of Schools in 4to.	12			
Exhortation to Parents, in Relation to their Children, educated in the Charity Schools	2	—	12	6
Bp. of *London*'s Directions to the Masters and Mistresses of the Charity Schools	1	—	6	
Prayers for the Use of Charity Schools	1	—	6	6
Prayers for Apprentices going out of Charity Schools	1	—	6	6
Account of Workhouses for Employing and Maintaining the Poor	14			

The

	Single.	Hundred.		
	d.	£	s.	d.
The Advantage of *Employing the Poor in Useful Labour*, and Mischief of Idleness, or ill-judg'd Business, by Mr. *Johnston* of *Beverley*	3	1		
A Prayer proper to be used in Work-houses	½	—	2	
Rules and Orders for the better Government of Charity Schools — —	1	—	6	
Dr. *Alured Clarke*'s Sermon at *Winchester* before the Governors of the County Hospital for Sick and Lame, *&c. Octob.* 18. 1736. with a Collection of Papers relating to the Erecting and Governing of the said Hospital	6			

Against Popery.

A Bp. *Tillotson* concerning the Hazard of being saved in the Church of *Rome*	3	1		
— Discourse against Transubstantiation —	3	1		
St. *Paul*'s Description of his own Religion —	4	1	8	
A Discourse concerning the Laws Ecclesiastical and Civil, made against Heretick by Popes, *&c.* — — —	18			
Short Refutation of Popery — — —	3	1		
Dialogue between a *Protestant Minister* and a *Popish Priest* — — —	4	1	8	
Questions and Answers concerning the Two Religions, that of the Church of *England*, and that of *Rome* — — —	2	—	12	6
A short Account of the Lives and Sufferings of several Godly Persons, who died in *England* for the sake of the Gospel, under the Reigns of K. *Henry* VIII. and Q. *Mary* —	6			
A Seasonable Caveat against Popery: or, an Essay on the Merchandise of Slaves and Souls of Men — — —	6			
Abp. *Tuam*'s Charitable Address to all that are of the Communion of the Church of *Rome*	12			
A View of the Articles of the *Protestant* and *Popish* Faith, printed on one Side of a Sheet of Royal Paper — — —	2	—	12	
The same in 8*vo.* — — — —	1		6	6
The Plausible Arguments of a *Romish Priest* from Scripture and Antiquity, Answer'd, by an *English* Protestant. In Two Parts—	6			

N°.

N°. III.

Some ACCOUNT of the

Protestant Mission to the EAST-INDIES,

1737.

BY the *Grantham* and *Shaftesbury* in *August* and *September*, 1737. the Society received several Letters from *East-India* on the Subject of the Mission; from

THE Reverend Mr. *Schultze*, at *Fort St. George*, dated 15 *Decemb.* 1736, and 22 *Jan.* 173⅞, signifying, "That he had therewith sent an Account of the "Receipts and Disbursements on account of the "Mission for the preceeding Year; but that his want "of Health, as well as other Reasons mention'd in "his former Letters, had still prevented his com- "plying with the Society's Orders, for beginning a "Mission at *Cudulore*, near *Fort St. David*. Mission at *Madras*.

Messieurs *Sartorius* and *Geister*, at *Madras*, by a Letter of the 25th *Septemb.* 1736. signify, "That "they had receiv'd the Society's Letters of the 12th "of *Decemb.* 1735, 23d of *January*, and 4th of "*February* following; and also their Salaries, with "other charitable Contributions from Professor "*Franck*, &c. together with the usual Presents from "the Society, and of Books and Medicines from "*Germany*, according to Invoice. That the other "Goods for their Brethren at *Tranquebar* had been "sent thither, and were safely arrived; and their

"Silver

" Silver being chang'd into Pagodas, was ſent to " them by Land. That in the Abſence of Mr. " *Schultze* at St. *Thomas*'s Mount for his Health, they " had receiv'd the Society's Remittances in Caſh for " the Service of the current Year, together with " their Inſtructions for managing the Miſſion, to " which they ſhould pay all due Regard.

Miſſion at *Tranquebar*.

Meſſieurs *Dal*, *Boſſe*, *Preſſier*, and *Walther*, at *Tranquebar*, by Letters dated the 20th and 22d of *December*, 1737, ſignify, " That they had received " by the laſt *Engliſh* Ships, every Thing ſent to " them by the Direction of the Society; and pray " that GOD who is the Fountain of all Good, may " give them Grace to employ them with abundance " of Spiritual Uſury, according to the Intention of " the Benefactors.

THEY encloſe a printed Account of the Progreſs of the Miſſion at *Tranquebar* for one Year, ending the 5th of *October*, 1736; by which it appears, that the *Daniſh* Miſſion has under its Care three Congregations, *viz.*

	Perſons
The *Portugueze Congregation*, which, including the increaſe of 25 Souls for the Year 1736, conſiſts of	261

Of theſe, 44 Children have their Learning *gratis*; and there are Two *Catechiſts*, Two *Schoolmaſters*, One *Schoolmiſtreſs*, Two *Bookbinders*, and Two *Printers*, maintain'd at the Charge of the Miſſion. Sixteen Soldiers, and others in the Company's Service, aſſiſt both Catechiſts and Bookbinders, by two at a time, in their Turns, when not on Duty.

The *Malabarian Congregation*, in the City of *Tranquebar*, which, including the Increaſe of 96 Souls laſt Year, conſiſts of	928
Carried over	1189

	Persons
Brought over —	1189

This Congregation is under the Inſtruction of Two *Catechiſts*, Two *Aſſiſtants*, and Two *Schoolmaſters*.

Beſides which, there are in the Pay of the Miſſion Seven Schoolmaſters, Three Writing Clerks, Two Printers, and Three Servants belonging to the Church and Miſſion-Houſe. 138

Children have their Learning *gratis*; beſides 122

Children, who have not only their Learning, but are wholly maintain'd and cloath'd. 26

Children were put out to Buſineſs laſt Year.

If any of theſe Children happen to be Sick, they are taken Care of by the Phyſician of the Miſſion, whether they be of the *Malabarian* or *Portugueze* Congregations, 117 Widows, 11 old Men, and 6 Blind, receive Alms monthly.

The *Indian Congregation* in the adjacent Country, which, including the Increaſe of 157 new Converts for the Year 1736, conſiſts of	1140

Theſe are under the Care of Paſtor *Aaron*, a Native of the Country; with 8 Catechiſts and Aſſiſtants, who divide their Labours into 6 Circuits.

Making in all —	2329

The Number of Communicants in the Year 1736.		636
The Catechumens in the *Portugueze* Congregation — — —	12	173
The *Malabarians* in and about *Tranquebar*	51	
In the adjacent Country —	110	
		899

	Perſons
In Thirty Years paſt, from the Beginning of the Miſſion by the late King of *Denmark*, of glorious Memory, thoſe added to the Church of Chriſt by the Care of the ſaid Miſſionaries, amount to	3517
Of which there are dead in that Time,	1188
And there are now living, (including the Increaſe laſt Year of 278) moſtly Converts from Heatheniſm, according to the foregoing Account	2329

1060 Copies of the Bible in *Portugueze* are printing off at *Tranquebar*, where the Firſt Part of the Hymn-Book in *Portugueze* is alſo printed.

THAT they have declared in their Journal what has been tranſacted laſt Year in the Inſtructions of the Catechumens for Baptiſm, what preparatory Lectures they have had with the junior Catechiſts, what Diſcourſes with the Heathen and Mahometans, and what has been done in the Country by their National Paſtor, and his Catechiſts, with ſeveral other Things of the ſame Nature.

THEY conclude with Prayers that the pious Inſtitutions of the Society, for promoting the ſaving Knowledge of CHRIST throughout the Earth, may at laſt be crown'd with the Divine Bleſſing.

TO theſe Letters anſwers have been made on the Part of the Society, by the *Wager*, Captain *Charles Raymond*; by whom there were ſent 14 Parcels for the Service of the Miſſion, conſiſting of three or four hundred Weight of Books and Medicines from *Germany*: Printing and Writing Paper, with ſeveral other Things for the Bookbinder and Printer, deſir'd of the Society from *England*: 20 Packets of Books have been ſent to the Society's Members and other Correſpondents in *East India*.

THE

THE Silver and other Goods ſhip'd on the *Wager*, being valued at 1700 *l.* Sterling, that Sum has been enſured, in caſe of Accidents.

THE Court of Directors of the *Eaſt-India* Company have been ſo kind as to allow all that has been ſent this Year for the Service of the Miſſion, to go, as uſual, in any of their Ships, Freight-free: and the Society do hereby deſire them to accept of this publick Teſtimony of their Gratitude for this, and all their former Favours to the Miſſion.

NB. SINCE cloſing the foregoing Account, the Society have receiv'd Advice, by Letters dated *September*, 1737. that the Three New Miſſionaries, Meſſieurs *Obuch*, *Kholhoff*, and *Wiedebrock*, ſent over in the *Nottingham*, in 1736. were ſafely arrived at *Fort St. George*, and went thence by Land to *Tranquebar*: That Meſſieurs *Sartorius* and *Geiſter*, Miſſionaries at *Madras*, were gone, according to the Orders of the Society, to *Cudulore* near *Fort St. David*, on the Coaſt of *Coromandel*, where they have happily begun a new Proteſtant Miſſion; which, though it will be attended with an extraordinary Expenſe, yet the Society hope they ſhall be enabled to go through with it, by the Bleſſing of God, and by new and liberal Supplies from good Chriſtians.

N°. IV.

An ABSTRACT of the Proceedings of the SOCIETY *for Promoting Chriſtian Knowledge*, for the Year 1737.

THE Subſcribing and Correſponding Members of the Society, in *Great Britain* and *Foreign* Parts, are generally upwards of 460, to which were added in the Year 1737. Five Subſcribing, and Eleven Correſponding Members.

BOOKS *and* PAPERS *preſented to the* SOCIETY.

300 Biſhop of St. *Aſaph*'s Sermons before the Society for *Reformation of Manners*, preſented by the ſaid Society.

40 *Treatiſe on Chriſtian Prudence*, extracted from Mr. *Norris*, preſented by Mr. *Whitefield*.

100 Tracts, entitled *Family Religion recommended*, &c. preſented by a Perſon deſiring to be unknown.

50 Copies of the Proceedings of the *Incorporated Society in* DUBLIN *for promoting Engliſh Proteſtants Schols in* IRELAND: preſented by the ſaid Society.

156 *Engliſh* and [illegible] preſented to the Society's Library by *William Bedingfield*, Eſq;

1 Sir *Walter* [illegible]'s Hiſtory of the World, preſented by [illegible] Carew, Eſq;

1 *Hiſtory of the Propagation of Chriſtianity, and the overthrow of Paganiſm*, in two Volumes; preſented by the Author, *Robert Millar*, M.A.

648 Brought over.

12 Mr. *Whitefield*'s Sermon concerning the Nature and Neceſſity of our New Birth in *Chriſt Jeſus*, &c. preſented by Mr. *Rivington*.

3 *Help to the Sincere*, and

24 Copies of a Sermon at *Hallaton*, on occaſion of the Small Pox breaking out there. Preſented by the Author, Mr. *Geo. Fenwick*.

6 *Neceſſity and Advantage of Publick Worſhip*, preſented by an unknown Perſon.

25 Dr. *Warren*'s Sermon the 17th of *March* laſt before the Truſtees for *Georgia*. Preſented by the ſaid Truſtees.

718

BOOKS *and* PAPERS *Bought, or Printed by Order of the* SOCIETY.

250 Dr. *Alured Clarke*'s Sermon, with an Account of the County Hoſpital at *Wincheſter*, for infirm Perſons.

1000 Dr. *Thomas*'s Sermon at the Anniverſary Meeting of the Charity Children at St. *Sepulchre*'s, *May* 5. 1737.

1000 *Account of the Origin and Deſigns of the Society*, &c. annexed to the ſaid Sermon.

1000 *Serious Exhortations, To the Religious Obſervation of the Lord's Day, Frequent Communion, Decent Behaviour in the Church, Reverent Uſe of God's Holy Name in common Diſcourſe*, and *the great Duty of Family Prayer*.

3250

PACK-

PACKETS *sent to Subscribing and Corresponding Members.*

43 Extraordinary Packets, from Half a Crown to Twenty Guineas in Value.

239 General Packets, consisting of Copies of Books, and Small Tracts, sent into the Society's Store.

184 Packets at the Desire of several Members, consisting of

466	1851	Bibles, including 920 *Welch* Bibles.
	412	New Testaments.
	1822	Common Prayers, including 250 in *Welch*.
	3612	Bound Books.
	17363	Small Tracts.
In all	25060	

Casual

Casual BENEFACTIONS *to the General Designs of the* SOCIETY, *from the* 19th *of* February, 1736-7, *to the* 4th *of* March, 1737-8. *when the Society's Accounts were last Audited, were as follow.*

	L.	s.	d.
THE Legacy of the Reverend Mr. *John Brown*, Rector of *Wallington*, *Hertfordshire*	50	0	0
The Legacy of Sir *John Philipps*, Bart. of *Picton Castle*, in *Pembrokeshire*	150	0	0
The Reverend Mr. *Humphry Thomas*, at Admission	1	1	0
— Dr. *Metcalfe*, at *Sunbury*	1	1	0
— Mr. *Kinchin*, Rector of *Dummer*, *Hants*	2	2	0
— Mr. *Parry*, Rector of *Shipston upon Stower*	1	1	0
— Dr. *Thomas Tenison*, Chancellor of *Oxford*, at Admission	1	1	0
Sir *Francis Boynton*, Bart. of *Burton Agnes*, *Yorkshire*	2	2	0
Mr. Alderman *Davis*, at *Beverley*, *Yorkshire*	1	1	0
A Gentleman desiring to be unknown, by the Hands of the Rev. Mr. *Copping*	20	0	0
The Rev. Mr. *Cartwright*, of *Woolverhampton*	0	10	6
— Mr. *Stanley* of *Leverpool*, by the Hands of Mr. *Blundell*	1	1	0
Thomas Carew, Esq; of *Crocombe* near *Taunton*, *Somers.*	3	3	0
The Legacy of the Reverend Mr. *Robinson* of *Leeds* in *Yorkshire*, paid by his Executor Mr. Alderman *Scott*, and remitted by the Reverend Mr. *Cookson*, Vicar of *Leeds*	200	0	0
The Right Hon. the Lord *Colerane*, at Admission	2	2	0
The Rev. Mr. *Wells*, at *Prestbury*, *Glocesters.*	1	1	0
— Mr. *Randolph*, Vicar of *Deal* in *Kent*	2	2	0
Mrs. *Courthope*, of *Stodmarsh* in *Kent*	2	2	0
The Rev. Mr. *Cookson*, Vicar of *Leeds*, *Yorkshire*	1	1	0
— Mr. *Southern*, at *Cardington* in *Shropshire*	2	2	0
Carried over	444	13	6

	L.	S.	D.
Brought forward —	444	13	6
The Legacy of the Rev. Mr. *Tho. Milner*, Vicar of *Bexhill* in *Suſſex*, by Hands of *John Collyer*, Eſq;	50	0	0
Mrs. *Courthope*, at *Stodmarſh* in *Kent*, more —	1	1	0
The Rev. Mr. *Robinſon*, Prebendary of *Rocheſter* —	1	1	0
Remitted by the Rev. Mr. *Geo. Fenwick*, Rector of *Hallaton*, in *Leiceſterſhire*,			
From Three Ladies, deſiring to be unknown — —	1	11	6
Lady *Palmer*, of *Stamford* — —	2	2	0
A Gentleman deſiring to be unknown —	1	1	0
Another Gent. deſiring to be unknown	3	3	0
Lady *Palmer*, of *Carlton* — —	1	1	0
Mrs. *Heſter Palmer* — —	1	1	0
A Lady deſiring to be unknown — —	0	10	6
Mrs. *Parker* — —	1	1	0
Mrs. *Fenwick* — —	1	1	0
Mrs. *Bewicke*, of *Hallaton* — —	3	0	0
Rev. Mr. *Geo. Fenwick*, for himſelf —	2	2	0
	17	14	0
Mr. *Joſeph Karfoot*, of *Biceſter*, *Oxfordſhire* — —	2	2	0
Tho. Blomfield, Eſq; of *Little Stonham*, *Suffolk* —	2	2	0
Samuel Clarke, Eſq; by the Hands of *Edward Haiſtwell*, Eſq; — —	5	5	0
Rev. Mr. *Salwey*, of *Richards Caſtle*, *Shropſhire* —	3	3	0
A Gentlewoman deſiring to be unknown, by the Hands of the Rev. Dr. *Hales* — —	10	10	0
A Gentlewoman at *Briſtol*, deſiring to be unknown, by the Hands of the Rev. Mr. *Hall* —	3	3	0
Richard Wilſon, Eſq; Recorder of *Leeds*, *Yorkſhire* —	5	5	0
Total —	545	19	6

BENE-

BENEFACTIONS *to the Protestant Mission to* EAST-INDIA.

	l.	s.	d.
THE Reverend Mr. *Selwey*, of *Richards Castle* in *Shropshire*	1	2	0
A Person desiring to be unknown, by the Hands of Mr. *Isaac Hollis*	0	10	6
A Gentlewoman at *Southampton*, desiring to be unknown, by the Hands of Mr. *H. Newman*	0	5	0
Mrs. *Blunden*, at *Hampsted*, the Half of Five Guineas; the other Half being given to the Society for Promoting *English Protestant Schools in* Ireland	2	12	6
The Rev. Mr. *Herbert Randolph*, Vicar of *Deal*, by the Hands of Mr. Archdeacon *Denne*	1	1	0
A Person desiring to be unknown, by the Hands of *John Thorold*, Esq;	50	0	0
A Lady desiring to be unknown, by the Hands of the Rev. Dr. *Hales*	1	1	0
Total	58	8	0

FOR all which Benefactions, the SOCIETY desire their thankful Acknowledgments may be accepted.

FINIS.

THE Reader is desir'd to excuse the Trouble of correcting the undermentioned Mistakes in the first Sheet of this Account.

Pag. 4. lin. 17. *dele* and II.
Ibid. lin. 29. for III. read II.
Pag. 6. lin. 16. after Earth, *add* See N°. III. in the Appendix.
Ibid. lin. 25, 26. *dele* (*vid.* Appendix, N°. IV.).

An Account of the RATES of Cloathing Men and Women.

MEN.

	l.	s.	d.
ONE Man's Suit, 18 *s.* or	0	16	00
One Shirt Dowlaſs 2 *s.* 8 *d.* or Ruſſia	0	2	06
One Pair of Hoſe	0	1	02
One Pair of Shoes 3 *s.* 10 *d.* or	0	3	00
The Total	1	2	08

WOMEN.

ONE Gown and Petticoat, 14 *s.* or	0	12	00
One Shift Dowlaſs 2 *s.* 8 *d.* or Ruſſia	0	02	06
One Cap	0	00	08
One Pair of Hoſe	0	01	00
One Pair of Shoes	0	02	03
One Pair of Bodice and Stomacher	0	03	06
One Check'd Apron, 1 *s.* 6 *d.* or	0	01	04
The Total	1	03	03

☞ N.B. *You may be furniſhed with theſe Things by* HENRY WAYTE, *at the Old Warehouſe next the* Croſs Keys *Inn in* Woodſtreet, *near* Cheapſide, London; *or may have theſe Goods, made or unmade, at the loweſt Prices.*

An ACCOUNT *of the Rates of Cloathing the Poor, belonging to* CHARITY-SCHOOLS *and* WORK-HOUSES.

The Charge of Cloathing a BOY, *with Yorkſhire Cloth or blue Kerſey.*

	l.	*s.*	*d.*
A Boy's Suit	00	11	00
1 Shirt of Doulaſs Cloth 1 *s.* 8 *d.* or Ruſſia	00	01	06
1 Pair of Stockings	00	00	09
1 Pair of Waſh-Leather Gloves	00	00	07
1 Knit Cap, with Tuft and String, of any Colour	00	00	09
1 Band	00	00	02
1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	02
The Total	00	17	00

The Charge of Cloathing a GIRL.

A Gown and Petticoat, 8 s. or	00	07	06
A Coif and Band of fine Ghenting	00	01	00
A Shift of Doulaſs Cloth 1 *s.* 8 *d.* or Ruſſia	00	01	06
A White, Blue, or Checquer'd Apron	00	01	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	00
1 Pair of Buckles	00	00	01
1 Pair of Waſh Leather Gloves	00	00	07
The Total	00	16	11

He likewiſe furniſhes Men and Women of Work-houſes at theſe Rates, or as cheap as any one whatever.

The Men at	01	05	01
And Women at	01	02	11

As by the Particulars, which any Truſtees for Schools, or Pariſh Officers may ſee. Or, Cloth and Serge, ſold unmade up, at the loweſt Prices.

N. B. The different Stature of Children is allowed for in this Eſtimate, and any Number may be cloathed at the above Rates, by *Hen. Wayte*, at the Old Warehouſe next the *Croſs Keys* Inn in *Woodſtreet*, near *Cheapſide*, *London*.

An ACCOUNT of the Rates of Cloathing the Poor, belonging to Guardsworth and Work Houses.

The Charge of Cloathing a BOY, with Yorkshire Cloth or blue Kersey.

	£	s.	d.
A Boy's Suit	00	11	00
1 Shirt of Dunlap Cloth 1s. 8d. or Ruffia	00	01	06
1 Pair of Stockings	00	00	09
1 Pair of Walh Leather Gloves	00	00	07
1 Knit Cap, with Tuft and String, of any Colour	00	00	09
1 Band	00	00	03
1 Pair of Buckles	00	00	01
1 Pair of Shoes	00	02	03
The Total	00	17	00

The Charge of Cloathing a GIRL.

	£	s.	d.
A Gown and Petticoat, 8s. or	00	07	06
A Coif and Band of fine Cheneting	00	01	00
A Shirt of Dunlap Cloth 1s. 8d. or Ruffia	00	01	06
A White, Blue, or Chequer'd Apron	00	01	00
A pair of Leather Bodice and Stomacher	00	02	06
1 Pair of Woollen Stockings	00	00	09
1 Pair of Shoes	00	02	03
1 Pair of Buckles	00	00	01
1 Pair of Walh Leather Gloves	00	00	07
The Total	00	16	11

He likewife Furnifhes Men and Women of Work-houfes at theſe Rates, or as cheap as any one whatever.

The Men at	01	04	01
And Women at	01	02	11

As by the Particulars, which any Perſon (on Schools, or Parifh Officers may) fee. Or, Cloth and Serge, fold at much as the loweſt Prices.

N. B. The different Stature of Children is allowed for in this Eſtimate, and any Number may be cloathed at the above Rates, by Him, Wave, at the Old Warehouſe next the Grey Ram in Woodſtreet, near Cheapſide, London.